CONFIDENTIAL.] [No. 18 of 1908.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 2nd May 1908.

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I.—Foreign Politics.

Namai Moqaddas Hablul Matin, Apl. 20th, 1908.

The proposed Loan by Persia.

Continuing on the subject of loan by Persia, the *Namai Moqaddas Hablul Matin* [Calcutta] of the 20th April proceeds to discus the nature and extent of the necessity which makes the ministers cry for money. The paper further points out that the unproductive way in which the matter is being discussed in the Supreme Assembly results from a twofold motive of the ministers; in the first place they mean to keep themselves clear of any charges (of misgovernment) that may be brought against them by either the Home or the Foreign Administration, for the representatives of the people demand better government at the hands of the ministers, to which the latter retort by asking for more money, and neither of them agreeing, the matter remains where it is, to the advantage of the ministers who carry everything before them; therefore the chief motive for a makeshift policy is to keep the whole administration in the power of a handful of ministers.

In the second instance, having regard to the opinions of the foreign powers who have already established the necessity of a loan by Persia beyond a doubt, the ministers will first hasten to contract a national debt; but despairing of it, they will propose a loan from outside. Here also in the beginning they would denounce a loan from either England or Russia; but when they will have taken money from one of the unallied powers, on conditions which, it is feared, will be more exacting than in the case of the former, they will ultimately advocate a loan from England or Russia, after such a useless waste of time and energy. Long before Persia had entered upon the agreement, the paper goes on to say, we already saw that the foreign powers, with their intruding hands, were beginning to tamper with certain affairs, as was shown by the respective fate of Aminus Sultan and Nasir-ul-Mulk This question of loan, however, is a fresh colouring to their policy.

Even then granting the impossible, *i.e.*, the advisability of taking a loan, the question admits of two aspects, viz., whether it is to be a National or an International Debt. With regard to the former the paper adduces arguments to show that it is impossible, since the people, specially the capitalists, have no faith in the Government, and therefore they are not inclined to accommodate it with a loan.

The alternative then is an International Loan. But having regard to what we have stated before, we know that the ministers are more or less disciples of the foreign powers, specially of Russia and England and they are trying their best to get a loan from either of them, in spite of all that they give out to the contrary at the outset. The Hon'ble Members of the General Assembly should know that the chief aim of the minister under Amir Bahadur Jang, is rather to make over Persia to foreign powers, than to better its condition by improved administration; but from these assertions says the paper, it should not be taken that we are averse to the necessity of a loan from outside. We know, however, to our great regret, that seeing the internal misgovernment, the unsettled state of the frontier, and a total absence of efficient ministry, the powers abroad will either not trust us with a loan, or if they do, they would give us money on conditions much stricter than before, except Russia and England who are ready to advance a hundred thousand *lira* as a political loan. The result, however, requires no further mentioning. Those who think that France will give us loan just as she did to Russia, are really mistaken; for Russia was held in greater confidence, and had more income, and further all the money that France gave to Russia was not Commercial Debt. Moreover, France would have been ruined had she not made an alliance with Russia against England and Germany, her enemies; so long as Russia found her servicable, she went on drawing on her resources; but as soon as the political needs of France were satisfied, she hastened to join with the English, and refused any further loan to Russia. This shows that International loan presupposes adequate confidence, and consequently Persia should refrain from thinking of a foreign loan until she knows where she is.

NAMAI MAQADDAS HABLUL MATIN, Apl. 20th, 1908.

Persian politics.

2. Referring to Persian politics, the *Namai Maqaddas Hablul Matin* [Calcutta] of the 20th April 1908 expresses much regret that the administrators neither say that they are unable to remove the disturbances rampant in the country, nor do they allow the nation to organise a military system to ward off the enemies, much less do they themselves take the direct management of the army, in their own hands and with their help bring about a general peace in the land. They have only one cry for money, but nobody asks them if that is the same money of which before now not so much as a third part ever reached the army and even then the country was enjoying peace. When we look more deeply into the politics of Persia, we come to know that all the disturbances of the refractory people, whether they be heads of tribes or governors of the frontiers, owe their origin to these very courtiers and ministers. The paper says, it has been writing for years that these ministers desire to establish Russian and British supremacy in Persia, and are ready to perform them the meanest services possible. We have repeatedly asked our Azarbayjanian brethren to be on their guard, and like helpless orphans to shift for themselves at a time when far from there being anybody to support them they have become the eyesore of the ministers.

The organisation of a National army does not seem to appeal either to the ministers or the members of the General Assembly. Had the latter during the last few years tried to recruit soldiers, a good army must have been collected in every centre. It is they and they alone who can exert themselves to organise an army, and thereby remove much heart-burning between the nation and the government. It is not necessary that the army should be modelled on German methods; it might be done after any other efficient system.

We should look deep into the details of the Anglo-Russian Alliance, and should not be unmindful of the movements of our neighbours on the South and the North. Last week we noticed the marching of the British troops towards Sistan; this time we hear of a Russian army being sent to the frontier of Azarbayjan. The two allied powers are making manœuvres according to a certain fixed plan, and in the game of politics, the sacrifice of a few individuals does not matter much to them.

SANJIVANI, Apl. 23rd, 1908.

The Sultan of Turkey and Italy.

3. The *Sanjivani* [Calcutta] of the 23rd April writes:—

In these days anybody and everybody persecutes the Sultan of Turkey. Italy was offended at the refusal of the Sultan to allow her to open post-offices in his territories, and threatened to bombard Smyrna by sending warships to the Levant. The Sultan had to submit to the Italian demand. He will probably be obliged to accede to other demands of Italy. The Sultan is surrounded by enemies. Who is there that is not moved with pity at the miserable plight of His Majesty?

MIHIR-O-SUDHAKAR, Apl. 24th 1908.

Italy and Turkey.

4. Referring to the recent troubles between Italy and Turkey the *Mihir-o-Sudhakar* [Calcutta] of the 24th April writes:—

So after all even Italy has had the impudence to send a fleet against Turkey. Italy is not one of the first class Powers of Europe, and its soldiers are no match for those of the Ottoman Empire. Italy may take one or two of the seaport towns of Turkey, but when it comes to fighting the latter on land it is but too sure that it will meet with a signal defeat. We hope that Italy will have the good sense not to court disaster and disgrace. Later news says that the troubles are over.

SOLTAN, Apl. 24th, 1908.

Exclusion of Asiatics from Canada.

5. In referring to the Asiatic Exclusion Law recently passed in Canada, the *Soltan* [Calcutta] of the 24th April writes that the hatred of the blacks in the minds of the white demons has now become strong indeed. The whites rob the East of her treasure and jewels, and yet they will not permit oriental coolies even to set foot on their own countries. Why are our flatterers ruining the future prospects of our own race by yielding to the blandishments of the supporters of such an immoral policy?

6. The *Soltan* [Calcutta] of the 24th April writes:— SOLTAN, Apl. 24th, 1908.

Italy and Turkey.

It was only the other day that Italy coerced the Sultan of Turkey into allowing the Italian Government to open a postal service within his empire. And now Italy is demanding the right of free trade in Tripoli. The Sultan knows that he is alone among the Powers of Europe, and that they can do with him anything they choose; and so there is every likelihood of his granting Italy this new concession. If, however, the people of India had given up using things made in Europe, European countries would not have had the audacity to humiliate the Sultan in this way. And the party of the *Mihir-o-Sudhakar* aid the Sultan's enemies by encouraging the use of foreign goods.

7. In reporting how the Amir has up to the present not signified his assent to the Anglo-Russian Convention, the *Bangavasi* [Calcutta] of the 25th April writes:— BANGAVASI, Apl. 25th, 1908.

The Amir and the Anglo-Russian Convention.

Did the high English officials quite forget, when drawing up the treaty, that the Amir was *Badsha* of such a big State as Afghanisthan?

8. Referring to the terms of the proposed treaty with the Siam Government, the *Dainik Chandrika* Calcutta of the 27th April writes:— DAINIK CHANDRIKA, Apl. 27th, 1908.

Proposed treaty with the Government of Siam.

The *Times* objects to the surrender of extra-territorial rights to a Government not sufficiently advanced in civilisation and culture. This is a fine sentiment. But did not the British Government make the ill treatment of Indians in the Transvaal one of the grounds for declaring war against the Dutch in South Africa? And has not the condition of Indians grown worse under the British than it was ever under the Dutch? Does the *Times* mean to say that only those terms of the treaty which are favourable to the English should be retained, and those that are favourable to Siam should be dropped?

II.—HOME ADMINISTRATION.

(a)—*Police.*

9. The *Jasohar* [Jessore] of the 16th April (received on 24th April) alleges that constables of the local police are compelling men to do *begar* work, and are letting them off only on receiving some illegal gratification. JASOHAR, Apl. 16th, 1908.

Allegation against the Jessore police.

10. The *Navaskti* [Calcutta] of the 22nd April reports that a certain student was needlessly dragged from his home by the police to present himself before the District Superintendent of Police, Dacca, in connection with the Anusilan Samiti case at Manikganj. NAVASAKTI, Apl 22nd, 190 .

The Manikganj Anusilan Samiti case.

11. It is the undue indulgence given to the police by the people of this country, writes the *Sandhya* [Calcutta] of the 22nd April, that has led policemen to think that they are the sole masters of the situation. Or, else, could they have dared to molest the people at Beadon Square, Mymensingh, Dacca, Barisal, Tinnevelly, Tuticorin and Poona? Why did the volunteers of Manikganj (in Dacca) invite policemen to be present at their sports? These volunteers did nothing wrong in holding a sham fight with *lathis*, but still the police arrested them. What the volunteers did was no more unlawful than the review of *Feringhee* soldiers held every New Year's Day. But nobody thinks of arresting the soldiers. Then, again, the police had no right to pick a quarrel with the members of the Poona Temperance Association. It is high time therefore that the police were brought to their senses. If the people of India cannot do this, they must have to put up with all sorts of excesses committed by the police. SANDHYA, Apl. 22nd, 1908.

The people and the police.

12. The *Sanjivani* [Calcutta] of the 23rd April says that Mr. Playfair, Deputy Inspector-General of Police of the Berars, has, by admitting that he called Raghab Lal Seth Sastri "a *badjat*, but not a *budmaish*," betrayed his SANJIVANI, Apl. 23rd, 1908.

The Deputy Inspecter-General of Police of the Berars.

breeding and manners. But a trait of this kind is not an uncommon one with a Deputy Inspector-General of Police.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Apl. 23rd, 1908.

The Anusilan Samiti case at Manikganj.

13. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 23rd April reports the sensational incidents at Manikganj, district Dacca, in connection with the anniversary of the Anusilan Samiti.

HITAVADI, Apl. 24th, 1908.

The police in the prosecution of vernacular newspapers.

14. Referring to the fresh prosecution of the *Yugantar* and the prosecution of the printer of the *Sandhya* on a charge of false representation, the *Hitavadi* [Calcutta] of the 24th April says that the police are very keen-sighted in hunting out cases of this description. Only they become blind when required to catch thieves, dacoits and murderers.

MIHIR-O-SUDHAKAR, Apl. 24th, 1908.

Alleged oppression of Musulmans by Hindu zemindars in Murshidabad.

15. The following is a full translation of an open letter addressed to His Honour the Lieutenant-Governor of Bengal, which appears in the *Mihir-o-Sudhakar* [Calcutta] of the 24th April :—

To—That ocean of greatness, the Lieutenant-Governor Bahadur of Western Bengal.

An article under the heading "What a terrible oppression," (*vide* paragraph 15 page 266 of the Weekly Report dated the 15th February, 1908), appeared in the *Sudhakar* newspaper some time ago for your Honour's information and for the purpose of attracting your favourable notice. But perhaps your Honour's favourable notice was not directed to it. Hence we are writing (this) again for your Honour's information (so) that after casting your eyes on the facts written below and ascertaining their correctness by means of an enquiry, (your Honour) may order these poor and destitute raiyats to be relieved of the oppression of unruly zemindars. The facts are as follows:—

The Musalmans living in the village of Tratipur within Hariharpara thana in the Murshidabad district not having joined the perverted *swadeshi* meeting, nor having used sweetmeats made by Hindus, as (they had been) ordered by the zemindars, Charu Krishna Chaudhuri and Nil Krishna Chaudhuri, residents of Bhagirathpur, the abovementioned powerful zemindars, in accordance with the application made by some zealous and mean-minded Hindus, caused Haidar Mandal and five or six leading Musalmans to be arrested by their (the zemindars') peons, and after abusing them in language which becomes mean people and which is unmentionable, told (literally, ordered) them, "Fourteen generations of your line have eaten of the Hindus' (food), you also must have to eat it and to use *swadeshi* goods; if you do not do so, then you shall have to go away after paying a fine at the rate of Rs. 50 and receiving (literally, eating) twenty strokes of a shoe each." They were next kept without food for a whole day (and) detained in unlawful imprisonment, and were let off in the evening after (the zemindars had) realised a fine of Rs. 4 from (each of) them and ordered them to pay the balance within a week. Having no other means (left to them), the poor Musalman raiyats got the matter diarised in the thana the next day. and made a petition to the Magistrate Sahib Bahadur on the basis of the above-mentioned incident. But after the case had been dismissed as a concocted and false case according to the erudite judgment of the Deputy Babu in spite of there having been sufficient evidence, the above-mentioned Babus instituted a case against the raiyats under section 211 (of the Indian Penal Code). After that case had also been dismissed the previous case (literally, number)was revived according to their (the zemindar's) application, and a warrant was issued against the accused. The accused have surrendered themselves, but there being no Musalman pleaders (or) muktears in this district, there is nobody to support the case of these poor accused. In the first place, the accused are very poor, and then these are times of famine and the condition of *rabi* crops is very deplorable, (and) poor raiyats are dying of starvation; and over and above all this, the powerful zemindar Babus are about to bring about their destruction by thus causing them to be deprived of their everything. Seeing that these poor raiyats have no other means but your Honour's protection, and filled with the hope of (getting) justice, we are piteously making this petition with clasped palms, that your Honour may, after ascertaining the

facts (literally, events) by means of an enquiry, order these poor raiyats to be saved from the hands of the *swadeshi* leaders (seditionists). This much.

(—) The distressed Musalman raiyats.

Distinction of colour recognised in Law Courts.

16. The distinction of colour is recognised everywhere in India, not excluding the Law Courts, says the *Anusilan* [Calcutta] of the 24th April. Mr. J. E. Stephens of Gurjanwalla, in the Punjab, was accused of having received bribes. Nearly 100 witnesses deposed against Mr. Stephens before the Magistrate. But Mr. Stephens was simply asked to resign, and now he has been provided with a better appointment in Burma. On the other haud, an Excise clerk of Jalandar has been sentenced to five years' imprisonment on a similar charge. ANUSILAN, Apl. 24th, 1908.

The punitive police force at Baufal district Backerganj.

17. Referring to the conduct of the punitive police force quartered at Baufal, in the district of Backerganj the *Pratikar* [Berhampur] of the 24th April says:— PATRIKA, Apl. 24th, 1908.

Opinions differ as to whether a punitive police is quartered really to keep or to break the peace. The other day the punitive police at Baufal (Backerganj) most unjustifiably assaulted the nephew of Babn Surja Kumur Roy. In the village of Alipnr, in the same district, one Mom Gaji had employed some men to do earth-work. The police wanted to have their service for a house newly built in the thana of Baufal. The men ran to the house of a *haji*, and the police trespassed into the inner parts of the *haji's* house. There was therefore a quarrel and a fight. The police say that they had gone there to arrest the *haji's* son who was suspected of counterfeiting the King's coins. On the other hand the *haji's* son has instituted a case of trespass against the police. The Magistrate has ordered that the case against the *haji's* son will be first tried. The Magistrate surely deserves promotions.

The removal of the thana of Sujaganj (Berhampur) to Gorabazar.

18. The *Pratikar* [Berhampur] of the 24th April hears a rumour that the thana of Sujaganj, in the centre of the town, is going to be removed to Gorabazar, at its end. This is rather unfortunate, for cases of theft are increasing in the town. The outpost sought to be stationed in place of the old thana cannot be expected to cope with the situation. The police are daily losing their popularity. Let them re-establish their claims to public confidence by doing some useful work. PRATIKAR, Apl. 24th, 1908.

The Manikganj Anusilan Samiti case.

19. Referring to the Manikganj Anusilan Samiti case, the *Samay* [Calcutta] of the 24th April says that it is from the English that Indians have learnt the games and sports they now indulge in; and if the members of the Anusilan Samiti are to be punished for practising *lathi*-play, it is just as well that every Englishman out here in India, from the Viceroy downwards, should be punished for playing polo, foot-ball, etc. But then everything is possible in Eastern Bengal, where all sorts of oppression are being committed by officials on the people, who are being made more and more discontented every day. SAMAY, Apl. 24th, 1908.

Tigers near Kankinara (on the the Eastern Bengal State Railway).

20. Babu Manimohan Banerjee of Madrali (near Kankinara on the Eastern Bengal State Railway) writes to the *Sandhya* [Calcutta] of the 24th April that a big leopard six feet and a half long has recently been killed in that village, and that these animals are not infrequent visitors there as the place is full of jungle. It is a pity that the Government does not allow the people to keep fire arms which are the only weapons for protection against wild beasts. SANDHYA, Apl. 24th, 1908.

Presidents of Panchayats.

21. The *Bangavasi* [Calcutta] of the 25th April writes that when the post of President of the Panchayat was first created, many respectable men sought the office. Now that it has been found that the office entails a good deal of harassment and humiliation on the holder, it has come to be sought after by incompetent and mischievous men, who commit oppression on their fellow-villagers. BANGAVASI, Apl. 25th, 1908.

BANGAVASI, Apl. 25th, 1908.

The Manikganj Anusilan Samiti case.

22. In referring to the conduct of the police in connexion with the recent Manikganj Anusilan Samiti case, the *Bangavasi* [Calcutta] of the 25th April writes:—

Words fail us with which to comment on incidents like this. What are things coming to?

BANGAVASI, Apl. 25th, 1908.

The case of Krishna Chandra Bose.

23. In announcing the finding of the Magistrate in the case of Krishna Chandra Bose, the Electrical Overseer who committed suicide while in the custody of the Watganj police, the *Bangavasi* [Calcutta] of the 25th April hopes that the Lieutenant-Governor will punish the police officers through whose fault the death of Krishna Chandra was not promptly reported to his relatives.

BASUMATI, Apl. 25th, 1908.

The prospects of the Calcutta Police Inspectors.

24. The *Basumati* [Calcutta] of the 25th April says that Government having made a rule that native Police Inspectors shall not be promoted to the post of Police Superintendents, the prospects of the Calcutta Police Inspectors, some of whom had hoped to be made Superintendents some day, have been marred for ever. It comes to this then, that though one sacrifices his caste in the hope of getting a full meal, yet that hope is not after all fulfilled, as the Bengali saying has it.

NAVASAKTI, Apl. 25th, 1908.

A Lyallpur Doctor warned for seditiou.

25. The *Navasakti* [Calcutta] of the 25th April writes that the Deputy Commissioner of Lyallpur (in the Punjab) has taken one Dr. Dina Nath to task for having written and distributed a pamphlet contaiuing certain allegations against tho police. The paper does not think that the matter will end here, for the *feringhi* always tries to crush tbe man who exposes his misdeeds.

HITAVARTA, Apl. 26th, 1908.

The police and the printer of *Yugantar*.

26. The *Hitvarta* [Calcutta] of the 26th April cries sha me on the police who could not arrest the printer of the *Yugantar* paper, said to have escaped by jumping over the wall of a neighbouring house." The paper asks, if the police had been under the influence of opium at the time.

BANGAVASI, Apl. 28th 1908.

Discontent in the Calcutta Police.

27. In referring to a recent article in the *Statesman* dwelling on the discontent in the ranks of the Calcutta Police, in consequence of the abolition of the posts of Superintendents, the *Bangavasi* [Calcutta] of the 25th April writes:—

Will the Lieutenant-Governor, who is known to be a friend of the police, be able to put up with discontent amongst policemen?

(b)—*Working of the Courts.*

BHARAT MITRA, Apl. 25th, 1908.

Mr. Lyall again.

28. Mr. Lyall the Magistrate of Bhagalpur, has given one more evidence of his anger against Babu Rashbehari Lal, zemindar of Murho. After having been implicted eleven times in criminal cases and got off on seeking the protection of the High Court, though at an enormous cost, he has now been prosecuted for keeping one Tufani Sah in wrongful confinement. The case has now been transferred to Monghyr by the High Court. Mr. Choudhury, Babu Rashbehari's Counsel was not allowed to read the explanation of Mr. Lyall being stopped at the instance of Mr. Norton, the Counsel on behalf of Mr. Lyall, and the paper says why it was so is clear from the portion read by Mr. Chaudhry. It was because Mr. Lyall in his explanation had taken Justices Fletcher and Mitter very severly to task for letting him off in the previous case. This has been found worthy of being praised by the Lieutenant-Governor of Bengal, but would the High Court, asks the paper, brook the haughtiness of this subordinate officer?

BHARAT MITRA, Apr. 25th, 1908.

Consequences of a sham fight in Manikganj.

29. The people of Manikganj were quite surprised, says the *Bharat Mitra* [Calcutta] of the 25th April, to see the members of the Anusilan Samiti consisting of a number of pleaders, etc. being prosecuted by orders of the Sub-Div isional officer under sections 336 and 337, of the Indian Penal Code

after they have given some nice athletic performances including a sham *lathi* fight to the public presided over by the Sub-Divisional officer himself. The house of a respectable gentleman was searched, continues the paper, and school boys were examined in order to find marks of injury on their backs. All this would go to show that perfect anarchy prevails in East Bengal and the officers have a free hand to deal with the people as they like.

Witnesses in the Tuticorin riot case.

30. In the Tuticorin riot case, writes the *Nayak* [Calcutta] of the 25th April two witnesses have admitted in cross-examination that they were induced by threats and temptations to give evidence in the case. This proves that in cases against the *swadeshi*, Government will never be in want of evidence.

NAYAK, Apl. 25th, 1908.

The administration of Criminal justice in Sylhet.

31. The *Daily Hitavadi* [Calcutta] of the 25th April reproduces the following from the *Weekly Chronicle* of Sylhet:—

DAILY HITAVADI, Apl. 25th, 1908.

In a village under the thana of Goipghat, in the pargana of Jayantiya, district Sylhet, a dacoity was recently committed in the house of one Nadu, who lives jointly with his brother. The police *challaned* Umed Ali and five others on suspicion. The case first came on for hearing in the Court of the Extra Assistant Commissioner, Babu Dakshina Ranjan Sen. After a few witnesses had been examined, the police wanted to call some female witnesses whose names were not on the list of witnesses filed in Court. This looking suspicious, the Magistrate began himself to cross-examine the new witnesses. The Court Sub-Inspector had the hardihood to object to the procedure, which is perfectly in keeping with all recognised rules of law. Of course, the Court Sub-Inspector was overruled, but the District Superintendent of Police, Mr. Kemp, soon entered the Court-room and objected to the cross-examination of the witnesses by the Court. After some angry discussion, the case was postponed. But strange as it might appear, Mr. Kemp asked for all the papers connected with the case, and when that was refused, he brought the conduct of the Extra Assistant Commissioner to the notice of the Deputy Commissioner, who asked Dakshina Babu to explain his conduct. Dakshina Babu said that in obedience to an express circular of the High Court, he could not grant the request of the police. This explanation was too much for the Deputy Commissioner, who instantly ordered: "The Extra Assistant Commissioner will please carry out my order;" and poor Dakshina Babu had to submit.

Next day, when the case was tried, the Court found the evidence against the accused quite meagre and insufficient. But the District Superintendent of Police asked the Deputy Commissioner to set aside the order of the Extra Assistant Commissioner, and commit all the accused to the Sessions. This was done. The Sessions Judge explained away the discrepancies in the evidence, and convicted the accused.

Thus was the honour of the police upheld and their *zid* kept. The incident will have the dramatic touch and finish it deserves, when the news of the dismissal of Dakshina Babu will be published. Thus is the purity of the law being preserved in Eastern Bengal.

Mr. Lyall's imprudence.

32. Somehow or other, writes the *Daily Hitavadi* [Calcutta] of the 27th April, Babu Rashbihari Lal Mandal, a zamindar of Bhagalpur, incurred the displeasure of the District Magistrate, Mr. Lyall. As a result of this, Rashbihari Babu was subjected to a number of criminal suits, from all of which, however, he escaped with the help of the High Court. One of these cases was that he had ordered his men to ravish a low-class woman, and it was dismissed by Justices Mitra and Fletcher. After this, a man named Tufan Shahu brought a charge of wrongful confinement against Rashbihari Babu, and Mr. Lyall began to help the plaintiff in every way. Rashbihari Babu moved the High Court for a transfer of the case to a different district, and a rule was issued calling upon Mr. Lyall to show cause why it should not be so transferred. Instantly Mr. Lyall came down to Calcutta accompanied by the Government Prosecutor of Bhagalpur, and it is surmised that he came to consult the Deputy Legal Remembrancer. The explanation, however, which Mr. Lyall gave in reply to the High Court's rule has been treated as a secret document. When Mr. Jackson, counsel,

DAILY HITAVADI Apl. 27th, 1908.

wanted to see it on behalf of Rashbihari Babu, Justices Geidt and Woodroffe refused to show it. When the rule next came up for hearing, Mr. Justice Coxe had taken the place of Mr. Justice Geidt. Mr. A. Choudhuri, Rashbihari Babu's counsel, wanted to see Mr. Lyall's explanation while both Mr. Lyall and his Barrister Mr. Norton were absent from the Court. Mr. Justice Coxe handed over the explanation to Mr. Chaudhuri. When he was reading this document, Mr. Norton entered and objected to the document being read by Babu Rashbihari Mondal's counsel. Mr. Justice Woodroffe supported Mr. Norton, and Mr. Chaudhuri was obliged to return the document half-read. The little that Mr. Chaudhuri had read contained the following :—

"Their Lordships deliberately refused to hear the Crown case ; that the Crown was deprived of all access to the records of the case as the result of a most skilfully planned and obvious conspiracy, etc."

Their "Lordships" here refer to Justices Mitra and Fletcher. And it is perhaps unique in the history of the High Court that a District Magistrate charges two Honorable Judges of it with partiality.

It now remains to be seen how this Mr. Lyall is supported by the Lieutenant-Governor of Bengal. Some time ago one Giridhari Lal Marwari of Bhagalpur happened to incur the displeasure of Mr. Lyall. At this time one Bhargolal sued Giridhari Lal on the strength of a hand-note. The Munsif who heard the case found the note to be a forged one and dismissed the case. Immediately after, on an application of Bhargolal, Mr. Lyall issued a warrant against Giridhari Lal. At this time Bhargolal told everybody that he knew nothing of the warrant, that it was Mr. Lyall's pleader who had arranged the case, that he had not had to pay a single pice to the pleader, etc. When the Hon'ble Babu Kalipada Ghosh questioned the Lieutenant-Governor in this matter in the Legislative Council, His Honour refused to interfere. Again, in the Sultanganj *swadeshi* case, Mr. Lyall had causelessly persecuted a number of innocent respectable men. Sir Andrew Fraser was not only indifferent to the matter, but he was not even ashamed to rubuke the Hon'ble Babu Bhupendra Nath Basu when the latter questioned him in the matter in the Legislative Council. Besides this, immediately after the occurrence of the Sultanganj affair, His Honour went to Bhagalpur and spoke in eulogistic terms of Mr. Lyall's high sense of duty. Thus indulged by the Lieutenant-Governor, Mr. Lyall has not shrunk from speaking ill of even Judges of the High Court.

DAILY HITAVADI, Apl. 28th, 1908.

The Manikganj Anusilan Samiti case.

33. The *Daily Hitavadi* [Calcutta] of the 28th April says that the attempts made by Maulvi Aksaruddin Ahmed, Subdivisional Officer of Manikganj in the Dacca district, to harm the local Anusilan Samiti have failed. He has been obliged to dismiss the case of rioting against some of the members of the Samiti. But will the police constable who falsely brought the charge against the gentlemen be punished ?

PALLIVARTA, Apl. 29th, 190.

The Honorary Bench at Maheshpur, district Jessore.

34. The *Pallivarta* [Bongong] of the 29th April says:—

There is a bench of Honorary Magistrates at Maheshpur in the Bongong Subdivision, district Jessore. The magistrates of this bench are all men of rank and education, but have only third-class powers. For the last five years, many petty criminal cases have been disposed of in this court. It will contribute greatly to the convenience of the public if some of the Honorary Magistrates were invested with second-class powers and allowed to sit singly.

(e)—*Jails.*

SONAR BHARAT, Apl. 25th, 1908.

Maulvi Leakat Hossein's treatment in Jail.

35. The *Sonar Bharat* [Howrah] of the 25th April quotes from the *Dacca Prakash* an article in which it is reported that the jail authorities of Barisal severely dealt with the old Maulvi Liakat Hossein for having strayed out of his cell to repeat the *namaj*. He was first ordered to work the grind-stone and then, on a plea of eye-disease, condemed to solitary imprisonment for 15 or 20 days. The paper remarks :—The Maulvi's zeal for his religion will elicit admiration from every quarter. Christian prisoners are given opportunities to pray, and why should the privilege be denied to a Muhammadan ? Is one bound to give up his religion and religious practices when sent to the

Jail of the English? All religiously disposed Muhammedans, it is feared, will be moved by this news.

(d)—*Education.*

Government grant to the Jagannath College, Dacca.

36. The *Sanjivani* [Calcutta] of the 23rd April regrets that the Jagannath College, Dacca, has consented to barter away its independence for Rs. 80,000 granted by Government. The Commissioner of the Dacca Division has been made the President of the College Committee, and the only independent college at Dacca has breathed its last. The students of Dacca have been deprived of their last resort; Government is trying its best to take all schools and colleges into its own hands. Managers of schools and colleges should be on their guard. SANJIVANI, Apl. 23rd, 1908.

The new rules relating to the award of Premchand Raichand studentships of the Calcutta University.

37. The *Pratikar* [Berhampore] of the 29th April thinks that the new scheme of the Calcutta University to award two scholarships of the value of Rs. 1,400 a year each, tenable for three years out of the large sum made over to the University by the late Mr. Premchand Roychand, would stimulate learning and research more than the present arrangements. PRATIKAR, Apl. 24th, 1908.

The Head-master of the Khulna Zilla School.

38. The *Khulnavasi* [Khulna] of the 25th April says that the Head-master of the Khulna Zilla School behaves very badly towards the guardians of the students of the school. He realises fines from students by disbelieving the words of their guardians. KHULNAVASI, Apl 25th, 1908.

Mr. Stark, Inspector of Schools, Chota Nagpur Division.

39. The *Purulia Darpan* [Purulia] of the 27th April praises Mr. Stark, Inspector of Schools of the Chota Nagpur Division, as an able officer, who has done much to promote education in his Division and who ill-deserves the supersession by a Civilian which, rumour says, awaits him in the near future. PURULIA DARPAN, Apl. 27th, 1908.

All lucrative offices reserved for the Europeans.

40. Referring to the appointments of Mr. J. A. Ritchie and Mr. R. B. Botham, both Oxonians, Inspectorships of Schools in Eastern Bengal and Assam, the *Daily Hitavadi* [Calcutta] of the 29th April remarks:—All lucrative offices in India are the monopoly of the white-skinned folk. A blackman may have extensive learning, but he must keep at a distance from them. DAILY HITAVADI Apl. 29th, 1908.

(e)—*Local Self-Government and Municipal Administration.*

Mode of publishing the accounts of the Suri Municipality.

41. The *Birbhum Hitaishi* [Suri] of the 17th April says that the best way for the Suri Municipality (District Birbhum) to publish their accounts would be to take advantage of the advertising columns of the two local weeklies. The present mode of proclaiming by beat of drums that the accounts have been set up outside the Municipal office is quite unsatisfactory. BIRBHUM HITAISHI, Apl. 17th, 1908.

Water scarcity in the Birbhum district.

42. Water scarcity, says the *Birbhum Hitaishi* [Suri] of the 17th April, is very great in the district of Birbhum. The attention of the authorities is drawn to the matter. BIRBHUM HITAISHI, Apl. 17th, 1908.

Water scarcity and cholera in Burdwan.

43. A correspondent of the *Bangavasi* [Calcutta] of the 25th April draws attention to the acute famine and water scarcity and cholera which now prevail in the Manteswar and Purbasthali thanas of Burdwan. BANGAVASI, Apl. 25th, 1908.

A Municipal complaint.

44. The *Khulnavasi* [Khulna] of the 25th April draws the attention of the local Municipality to the fouling of the plot of land in the town adjoining the theatre and the ditch by the side of Babu Amrita Lal's garden. KHULNAVASI, Apl. 25th, 190

A Municipal complaint.

45. A correspondent of the *Khulnavasi* [Khulna] of the 25th April says that large heaps of oysters are deposited on the north side of Batkikhali, nearly a hundred cubits from the Satkhira bazar in the Khulna district. These putrefy and fill the KHULNAVASI, April 25th, 1908.

surrounddings with a most unhealthy stench. Why is the local Municipality indifferent to the matter?

KHULNAVASI, Apl. 25th, 1908.

Cholera in Khulna.

46. Referring to the prevalence of cholera in Kailaghatta, Khulna, the *Khulnavasi* [Khulna] of the 25th April says that the virulence of the disease will not abate so long as people will not get wholesome water to drink.

KHULNAVASI, Apl. 25th, 1908.

A tank for bathing in Khulna.

47. The *Khulnavasi* [Khulna] of the 25th April says that a certain person has offered to place Rs. 1,000 in the hands of the Khulna Municipality for the excavation of a tank in Khulna town for bathing purposes. It is hoped the Municipality will not fail to utilise this offer to supply a great want of the town.

KHULNAVASI, April 25th, 1908.

A request to the Khulna Municipality.

48. The *Khulnavasi* [Khulna] of the 25th April requests the Khulna Municipality to remove the *bhagar* (place where carcases of deceased animals, etc, are deposited) in Khulna town from its present site on the south central road in Kailaghatta.

KHULNAVASI, Apl. 25th, 1908.

Filtered water-supply in Khulna.

49. The *Khulnavasi* [Khulna] of the 25th April complains of mismanagement of the filtered water-supply of Khulna town. Owing to the facts that the preserved tank has almost dried up, and that the filters in use have not been cleansed for a long time, the water that comes out of them is now-a-days not so clear as it ought to be. But no one cares for the cleansing of the filters.

KHULNAVASI, Apl. 25th, 1908.

A Municipal complaint.

50. The *Khulnavasi* [Khulna] of the 25th April says that the Uriya who has been appointed by the Khulna Municipality to guard the Water Works in Khulna town, daily gathers a number of his fellow-countrymen in his place near the tap. These men smoke ganja at the place, make great noise, and even crack jokes at the females who come to fetch water from the tap. The attention of the Municipal authorities is drawn to the matter.

KHULNAVASI, Apl. 25th, 1908.

A burning ghât in Khulna.

51. The *Khulnavasi* [Khulna] of the 25th April has the following complaints to make in connection with the *smasan* (burning ghat) in Sahebkhali, Khulna:—

1, Dead-bodies from the local hospital are carried most hideously and outrageously by the hospital coolies.

2. People are obliged to have dead-bodies half-burnt, or even unburnt, for want of fuel.

KHULNAVASI, Apl. 25th, 1908.

The cholera ward of the Khulna Hospital.

52. The *Khulnavasi* [Khulna] of the 25th April says that the cholera ward of the Khulna Hospital is situate a mile away from the main building of the hospital. Palanquin bearers refuse to carry cholera patients who are generally most piteously dragged to the cholera ward by the hospital mehters. The authorities are requested either to remove the cholera ward near the hospital building, or make arrangements for proper conveyances for cholera patients.

DAILY HITAVADI, Apl. 27th, 1908.

The vacant Health Officer-ship of the Calcutta Municipality.

53. The *Daily Hitavadi* [Calcutta] of the 27th April says, that some time ago the authorities of the Howrah Municipality advertised for a Health Officer, and the advertisement drew applications from many highly-qualified men. But the vacant post has not yet been filled up, and a quarrel has arisen between the Chairman and Commissioners of the Municipality over the matter. In fact, the question now to be settled is whether qualification or recommendation is to win the situation.

PURULIA DARPAN, Apl. 27th, 1908.

Public health in Manbhum.

54. The *Purulia Darpan* [Purulia] of the 27th April speaks of a serious cholera outbreak in the villages of Baran, Dinidiha, etc., near Purulia town and in the villages in the Bagda pargana. The outbreak is to be attributed to the scarcity of pure drinking water.

Continuing, the paper complains how the many lepers who frequent Purulia town are allowed to pollute the tanks in the town which the public use, and how the water near the Poka Bundh are contaminated by the lepers as well as domesticated animals washing themselves in them.

55. The *Daily Hitavadi* [Calcutta] of the 29th April writes:— DAILY HITAVADI, Apl. 29th, 1908.

Cholera in Calcutta and the suburbs.

Cholera has assumed this year a most deadly aspect in Calcutta and the suburbs, owing to long continuing drought and excessive heat. Up till now many a black-skinned native has died of the epidemic, but our Anglo-Indian contemporaries and the European community did not think it worth while to spend their valuable words on a topic like this. Who will bother himself about the death of the black folk from this messenger of Death? But the epidemic has slowly climbed up from the nest of the black crow to the snug hole of the white pigeon, and one or two white-skinned gentlemen have found the way to the higher worlds. It is for this reason that one can hardly give his ear rest in the city from the clamour of the Anglo-Indians. The Health Officer of Calcutta is being daily subjected to rebukes. It may now be hoped that the municipal authorities will try to check the progress of the epidemic. Everybody submits to the rule of the strong.

56. A correspondent writes to the *Pallivarta* [Bongong] of the 29th April:— PALLIVARTA, Apl. 29th, 1908.

Water-scarcity in the village of Kaniara, district Jessore.

Water scarcity is rife in the village of Kaniara in the Sub-division of Bongong, district Jessore. Will not the Subdivisional officer of Bongong make due inquiries into the condition of the people of Kaniara and cause a well to be sunk and thus lesson the terrible hardship of the villagers?

57. The cause of the prevalence of cholera and typhoid fever in Calcutta, says the *Sandhya* [Calcutta] of the 29th April, is due to escape of noxious gas from the sewers. There is no end of taxes which the citizens are made to pay, but these go to feed the high-salaried *Feringhis*. The article concludes with the remark: It is only given to those that know of no other form of death than what comes to people lying on their beds, to enjoy fully the advantage of living in this (blessed) kingdom of (the modern) Rama! SANDHYA, Apl. 29th, 1908.

Cause of cholera and typhoid fever in Calcutta.

(g)—Railways and Communications, including Canals and Irrigation.

58. The *Anusilan* [Calcutta] of the 24th April says:— ANUSILAN, Apl. 24th, 1908.

Two gentlemen passengers needlessly harassed by Eurasian ticket collectors on the East Indian Railway.

On the 13th April last Babu Charu Chandra Banarji and Babu Trailokya Nath Banarji were travelling by the East Indian Railway. They were in a third-class carriage and discussing some matter between themselves in a rather loud voice. A Eurasian ticket collector seems to have lost his patience at this and informed the police of the matter at Lilloah. The police removed the gentlemen to different carriages, though they as well as the passengers in the carriage objected to their being so removed. When the train steamed into the station of Howrah, another Eurasian ticket collector ran up to the carriages of both the gentlemen and asked them to go to the police-station. They, however, went to the Station-master who allowed Trailokya Babu to go away. Charu Babu was then conducted to the Station Superintendent, and dismissed after a few hours. Now, who is responsible for the troubles that these two innocent gentlemen were put to? Will the Agent kindly enquire into the matter?

59. The *Nihar* [Contai] of the 28th April calls upon the Irrigation authorities to take advantage of the present summer season when the water in the Orissa Coast canal is low, to make the sluice-gates which have been put up at Athilagari, Guyagechhya, Haribari, etc., really water-tight. The openings of 4 or 5 inches on the sides of these gates should be bricked up. NIHAR, Apl. 28th, 1908.

An Irrigation complaint.

(h)—General.

60. The *Pallivasi* [Kalna] of the 15th April appeals strongly to the Collector of Burdwan as representative of the King to save by all means in his power the lives of the hungry and thirsty millions. A single glance of the Collector's eye will, it is hoped, be sufficient to induce the zamindars to loosen their purse strings. PALLIVASI, Apl. 15th, 1908.

Appeal to the Collector of Burdwan to save the lives of the people from hunger and thirst.

MEDINI BANDHAV, April 29th, 1908.

The Bengal Government and the waste of public money.

61. The *Medini Bandhav* [Midnapur] of the 28th April writes:—

While famine is raging all over the country and the wails of the starving population of Bengal fill the skies, the officials are amusing themselves in their cool retreat regardless of the sufferings of the people over whom they rule. The officials think of nothing but of providing themselves with new means of luxury brought with the hard-earned money of the people. Large sums of money are spent for building circuit-houses and embellishing the residence of the Lieutenant-Governor, on the plea that such things are required in the interests of the public. If officials have to be provided with motor-cars, or costly sanitariums have to be built for them, Sir Andrew Fraser lets money flow like water. Expenses incurred for building costly saloon-cars and buying elegant furniture for Belvedere, and even the travelling expenses of officials, are all debited to Public Works. The Financial Secretary seems not to know anything about this waste of public money, and great care is taken to prevent non-official members of the Legislative Council from asking any question as regards all this.

DAINIK CHANDRIKA, Apl. 22nd, 1908.

Mr. Blackwood, the District Magistrate of Mymensingh.

62. In giving credit to the national volunteers, and Babu Anath Bandhu Guha, pleader, Mymensingh, for their pains at the last *ashtami* ablution ceremony in the district of Mymensingh, the *Dainik Chandrika* [Calcutta] of the 22nd April remarks:—

All went on well because the District Magistrate, Mr. Blackwood, is a good man. He, like Mr. Halliday, the Police Commissioner of Calcutta, encouraged and rendered every help to the volunteers. Officers like Mr. Blackwood and Mr. Beatson Bell are worthy of having the charge of a district. The Emersons and Clarkes are fit for service only in Russia.

DAINIK CHANDRIKA, Apl. 22nd 1908.

Lathi play at Manikganj, district Dacca.

63. Regarding the *Anusilan Samity* affair at Manikganj, the *Dainik Chandrika* [Calcutta] of the 22nd April says that undue advantage was taken by some mischievous people of the Arms Act to harass and persecute some gentlemen of position at Manikganj. *Lathi* exercise in friendly sports was sought to be branded as rash. This is making unnecessary and vexatious fuss about a small matter.

NAVASAKTI, Apl. 22nd, 1908.

The Manikganj sensation.

64. Referring to the sensational incident at Manikganj the *Navasakti* [Calcutta] of the 22nd April writes that the law is ever ready to assume any shape that the Government may desire. Thus at the instance of a police constable no less than 29 persons at Manikganj were hauled up under sections 336 and 337, though the Subdivisional officer himself was present at the *Anusilan Samity's* sports and was garlanded by its members. It was the solitary constable who saw the danger to which the boys exposed themselves. What a grotesque idea this must be!

The fact that the display of *lathi* play all over Bengal has infused terror somewhere is very true. Of course, *lathis* cannot make the Western scientists afraid. But the fear is not from *lathis*, but from that mysterious force inherent in them which destroys overweening pride. This new aspect of the law cannot terrify anybody. It is impossible, quite impossible.

SANDHYA, Apl. 23rd, 1908.

Mr. Morley's peerage.

65. The *Sandhya* [Calcutta] of the 23rd April writes that old Mr. Morley's acceptance of a peerage is like a man being forced into a marriage by circumstances beyond his control. The striplings of the House of Commons vexed him with their questions and the old man in vexation was about to resign office altogether, when some one suggested a peerage and he joyfully caught at the alternative.

SANDHYA, Apl. 23rd, 1908.

Public audit of the accounts of Insurance Companies.

66. The *Sandhya* [Calcutta] of the 23rd April puts down the proposed legislation in favour of a compulsary Government audit of the accounts of Insurance Companies in India to a desire on the part of the *Feringhis* to interfere with the free development of these institutions amongst Indians, to the same spirit, in fact, in which the *swadeshi* Steamer Company at Tuticorin was sought to be destroyed. The lesson to be learnt from these incidents is that the salvation of the country is not to be achieved if the leaders act merely in a commercial spirit.

67. Referring to the recent sensational incidents at Manikganj in connection with the anniversary of the local Anusilan Samiti the *Sanjivani* [Calcutta] of the 23rd April writes :— SANJIVANI, Apl. 23rd, 1908.

The Manikganj Anusilan Samiti affair.

May we ask if Manikganj is still under British administration, or has Russian absolutism been established there? Can anybody expect love and esteem after committing such oppression? Is everything possible in Eastern Bengal?

68. The *Sanjivani* [Calcutta] of the 23rd April writes :— SANJIVANI, Apl. 23rd, 1908.

The Lieutenant-Governorship of Eastern Bengal and Assam.

Sir Lancelot Hare will soon go home on six months' leave. We can prophesy that he will not come back after six months. Sir B. Fuller wanted to govern the Bengalis with *lathis* and therefore he fell. It was expected that Sir L. Hare would be able to govern Eastern Bengal peacefully and he was therefore appointed as Lieutenant-Governor. But Sir L. Hare delegated the task of administration to his Secretaries and the Civilians and gave himself up to eating, drinking and merrymaking. The Civilians, who were taught in the Fullerian School, now began to wield the *lathis* to their hearts' content. The Government of India could not brook this, and it was given out that Sir Lancelot was ill and would proceed home shortly. It was rumoured that Sir H. Risley would succeed Sir L. Hare. Immediately indignant opposition came from the Bengalis. The mention of Sir Herbert's very name acts as a blister on the bodies of the Bengalis. The fire of discontent would have burned furiously if Sir H. Risley had been sent to Eastern Bengal. Mr. Bayley, the new Lieutenant-Governor, is quite a new man. Some people say that he will not rule with the help of the police. We cannot believe that he will be able to govern independently before we have actually seen him do it.

69. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 23rd April writes :— SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Apl. 23rd, 1908.

Sir L. Hare and his successor in the Lieutenant-Governorship of Eastern Bengal.

Sir L. Hare is going to England on leave for six months. His health is unsound. There is every possibility of his health taking a bad turn if he comes back to East Bengal. So Lord Minto ought to kindly grant him leave for ever. His successor, Mr. C. S. Bayley, is not known in this province. He will be a new man here and therefore a puppet in the hands of his secretaries.

70. The *Anusilan* [Calcutta] of the 24th April says: The telegraph troubles have ended, all the sooner because the strikers were Eurasians. Originally all signallers were natives but the Government wanted to show their love for the Eurasians and replaced the former by the latter. The grievances of the Executive officers of the Postal Department ought now to engage the serrious attention of Government. The grievances are just. People have begun to suspect that because the officers in question are black natives, therefore Government will be tardy in recognising and removing their grievances. ANUSILAN, Apl. 24th, 1908

Telegraph troubles and the grievances of Postal officers.

71. The *Anusilan* [Calcutta] of the 24th April says:—The real object of appointing the Factory Commission is to stifle the *swadesi* cloth trade in India. Though the authorities profess unbounded love for the mill operatives, their real object is patent enough. The labourers in India are so poor that they never mind the hours they work for if they can earn money sufficient for their necessities. The Bombay Mill owners expressed the opinion the other day that the cotton mills of China were progressing rapidly, simply because there was no Factory Act there to tie the hands of the mill-owners. ANUSILAN, Apl. 24th, 1908.

The Factory commission.

72. During the last Budget debate, writes the *Hitavadi* [Calcutta] of the 24th April, much discussion took place about the high prices of food stuffs and the distress of the people. But nobody could hit upon the true cause of the people's distress. The Maharaja of Darbhanga showed the abnormal rise in the price of rice in Calcutta and urged the authorities to institute an HITAVADI, Apl. 24th, 1908.

The true cause of the present distress of Indians.

enquiry. Mr. Chitnavis said that the enquiry was imperative inasmuch as the rise in the price of rice was not a temporary one. But Government does not say when it is going to hold the enquiry. Alas! the highly-paid European officials do not realise what it is to be in want, or they would have taken steps to relieve the distress of the people. To the suggestion that the export of food grains should be stopped, Government said that it would be injurious. What, then, would be beneficial? How are the lives of the people to be saved?

Mr. Gokhale suggested a novel cause of the abnormal rise in the prices. He said that it was due to the excessive coinage of rupees during the last few years. Government did not accept Mr. Gokhale's view, but it deserves serious consideration. The following additional matters should also be considered. (1) Whether the rate of wages of common labourers and of the earnings of respectable people of small means has increased in the proportion that the prices of articles have increased. (2) Whether the rainfall in India has permanently diminished and why? (3) Why the cultivators are now without any supply of stores? It is satisfactory to learn that Government has consented to appoint a commission of enquiry. It is necessary that this should be done without any avoidable delay, as the condition of the people is growing every day more and more serious.

HITAVADI, Apl. 24th, 1908.

Sir Lancelot Hare.

73. The *Hitavadi* [Calcutta] of the 24th April writes:—

We can make bold to say that whenever Sir Lancelot Hare will return to his post, his head will be turned; he will again lose his senses and dance like a puppet in the hands of others.

The *masnad* of Eastern Bengal, it seems to us, is under a curse. It was at an evil moment that Bengal was partitioned, for confusion and turmoil have commenced since then.

When "Fooler" went away, most people thought that no "foolest" would come to take his place; that as a matter of temporary policy at least a "fool" would sit on the throne of Eastern Bengal. The fact that whoever sits on the *masnad* of Eastern Bengal gets his head turned, is amply borne out by the doings of Sir Lancelot Hare. Unremitting toil and sore anxieties have undermined his health, and he is going home for rest. Mr. Bayley, his successor, is aged about 55; he has passed the Barristership examination and has served in various capacities. Many people may be curious to watch how the officiating Lieutenant-Governor does his work; but we have already said that the throne of Eastern Bengal is under a curse.

HITAVADI, Apl. 24th, 1908.

The Telegraph Signallers' Strike.

74. Referring to the terms of settlement of the Government Telegraph signallers' strike the *Hitavadi* [Calcutta] of the 24th April writes:—

It appears then that the authorities are determined to punish the signallers. The signallers were compelled to strike, and they cannot properly be blamed for it. But perhaps the authorities are too wise. Few persons can refrain from laughing at the ludicrous attitude of the authorities in this affair. The signallers were dismissed without any hearing, and applications were invited from intending candidates for the vacant posts. Many came and offered themselves for examination, but were told that they were not wanted. Now who is to compensate these men for the loss they suffered?

HITAVADI, Apl. 24th, 1908.

The new Lieutenant-Governor of Eastern Bengal and Assam.

75. Referring to the appointment of Mr. C. S. Bayley, Resident at Hyderabad, as officiating Lieutenant-Governor of Eastern Bengal and Assam, the *Hitavadi* [Calcutta] of the 24th April says that Mr. Bayley has little or no experience of Bengal. It must therefore be said that his selection has not been made with an eye to experience. But experience is not looked upon as an important qualification for an officer in this country. It is a great gain that Sir H. Risley has not been thrust upon the shoulders of Eastern Bengal. The writer would be glad to hear that Sir L. Hare would not return to Bengal after the expiration of his leave.

76. The *Hitavadi* [Calcutta] of the 24th April says that Sir Andrew Fraser is spending huge sums of money in the Public Works Department. But the nature of these "Public Works" will be understood from the following items:— HITAVADI, Apl. 24th, 1908.

Increased expenditure in the Public Works Department.

(1) Improvement of Belvedere Palace
(2) Construction of a Circuit-house.
(3) Construction of buildings for the accommodation of Police officers.
(4) Improvement of Fraserganj and Ranchi.
(5) Construction of a bungalow on Paresnath Hill.

His Honour is not responsible to any body for the waste of public money, and hence the expenditure is rising rapidly. His Honour has found a very effective way of pleasing the people, no doubt.

77. The *Hitavadi* [Calcutta] of the 24th April writes:— HITVADI, Apl. 24th, 1908.

Severe water scarcity in Western Bengal.

Bengal is doomed. The scarcity of water is even more serious than scarcity of food-stuffs. Which should we point out? "Golden Bengal" is going to be turned into a desert. Western Bengal is groaning for want of water. The effects of drinking polluted water have been to give rise to diarrhœa and cholera, and thousands are dying of these fell diseases. All the districts are equally affected. The cattle are suffering far more than human beings.

What, then, is the remedy? Wells should be sunk in the villages. District and Local Boards should give up road-making and turn their whole energies to the sinking of wells. The volunteers may render much help in this direction. Those mufassal zamindars and monied men who are now living in Calcutta, should turn their attention to their native villages.

We have nothing to tell the rulers in this connection. What would be the gain if we were to tell those people of our sufferings from water scarcity, who think it of greater moment to extend railways for the benefit of their own countrymen than the re-excavation of tanks, canals and rivers? Can there be any use in detailing our sorrows to those who would rather save their "prestige" in the frontier, than save the lives of the people from the ravages of pestilence due to the scarcity of water? We do not therefore cry for help from the rulers, but implore our countrymen to supply water to the parched lips of the sufferers. If we cannot save the lives of our own countrymen, how then shall we improve our society and our country?

78. Referring to the expenditure incurred by Government on motor-cars for the use of its higher officers, the *Pratikar* [Berhampore] of the 24th April writes:— PRATIKAR, Apl. 24th, 1908.

Motor-cars for the higher officers of Government.

The expenditure is increasing every year. However tardy Government may be in granting grain compensation allowance to the ill-paid clerks, it is never in want of funds to provide for these luxuries for its officers. The clerks with empty stomachs will surely derive ample consolation from the thought that their masters drive motorcars worth over a lakh of rupees.

79. The *Pratikar* [Berhampore] of the 24th April says:— PRATIKAR, Apl. 24th, 1908.

Grain compensation allowances to clerks.

Hope was entertained in certain quarters that the grain compensation allewance to clerks would be extended to officers drawing salaries up to Rs. 50 a month. But the plaintive note struck by the Government of India at the last budget discussion, coupled with the fact that the grant for the purpose this year is smaller by a lakh of rupees, makes it likely that the extension of the allowance asked for may not be granted; nay, the incidence of the allowance may be still more narrowed down.

80. The *Samay* [Calcutta] of the 24th April gives a short sketch of the official career of the Hon'ble Mr. C. S. Bayley, and says that, time will show how the ill-fated province of Eastern Bengal and Assam will fare under the administration of a *zubberdust* official like him. SAMAY, Apl. 24th, 1908.

The Hon'ble Mr. C. S. Bayley.

81. The persecution of the members of the Temperance Association at Poona, writes the *Samay* [Calcutta] of the 24th April, is a disgrace to British rule, and the new order passed by the Magistrate of Poona prohibiting SAMAY, Apl. 24th, 1908.

Prohibition of picketing in the liquor shops at Poona.

picketing in front of liquor shops shows that Englishman care more for their commerce than for the laws of morality. As the rulers of India the British are not responsible to anybody, and so they can do whatever they please.

SAMAY, Apl. 24th, 1908.

Allegation against the subdivisional officer of Tangail.

82. The *Samay* [Calcutta] of the 24th April condemns the conduct of the Subdivisional Officer of Tangail (in Mymensingh) in having reprimanded the Head-master and the fifth teacher of the Nagarpur High English School, because of the fifth teacher having incited one of the boys of the school to thrash a co-lodger who had tried to force him (the boy) to buy *belati* cloths.

BIHAR BANDHU, Apl. 25th, 1908.

The new value-payable parcel certificate.

83. The *Bihar Bandhu* Bankipur of the 25th April expresses its approval of the newly-introduced change in the payment of money-order commission for value payable articles of packets, is a system which is to come in force from the 1st May 1908. The old value payable certificate which was in vogue since tho 1st February last was defective, says the paper, inasmuchas the stamps to pay the money-order commission were first posted on the value payable certificate, and after being once defaced were taken off and replaced on the money-order form.

BANGAVASI, Apl. 25th, 1908.

Temperance work at Poona.

84. In referring to the attitude taken up by the officials at Poona to the local temperance picketers, the *Bangavasi* [Calcutta] of the 25th April writes :—

If the Government makes money by selling poison it does well. And the people who forbid their fellow-countrymen to buy this poison do a very bad thing according to present-day politicians Is this a view which is worthy of the world or of the lower regions ?

BANGAVASI, Apl. 25th, 1908.

The Eastern Bengal and Assam Budget debate.

85. In discussing the recent budget in the Eastern Bengal and Assam Legislative Council, the *Bangavasi* [Calcutta] of the 25th April writes :—

The Province of Eastern Bengal and Assam is a creation of Lord Curzon's fancy, and the cost of its administration has advanced at a rate which cannot be regarded with satisfaction by any body but the officials and their flatterers. Lord Curzon, in his parting speech at Byculla, foretold the time when the Bengalis would hail the partition as a blessing. But that time is not yet come. Rather the evil effects of the measure are becoming manifest more and more. Just fancy how the entire face of the country would have been changed for the better, if the extra expenditure of lakhs of rupees, necessitated by the creation of a separate Provincial Government at Dacca, had been utilised in providing drainage and water-supply in the rural areas !

This, however, is not all. Since the partition, the entire Province has been turned upside down by riots, and repressive measures aimed at the *swadeshi*. The charges for the Police establishment of the Province have in consequence mounted up fast, although we note that education has also come in for a larger allotment of the public funds in this than in previous years.

All the Indian Members of Council, notably the three Muslim Members, sang poems of praise to Sir Lancelot Hare. His Honour himself was loud in his praises of the police. Maulvi Saiyad Ashgar did not make it quite clear how the establishment of agricultural schools in the villages would check political agitation amongst the masses. [Here follows a summary of the various speeches delivered.]

BANGAVASI, Apl. 25th, 1908.

Mr. Duke as Offg. Chief Secretary to Government of Bengal.

86. The report that Mr. Gait is about to go away on leave and Mr. Duke is to suceed him, does not interest the *Bangavasi* [Calcutta] of the 25th April at all. For in these days, things either remain as they are, or they become worse ; no good being looked for from a change of officials.

BANGAVASI, Apl. 25th, 1908.

Official expenditure in Eastern Bengal.

87. In referring to the sums allotted in the current budget of Eastern Bengal and Assam to the construction of a residence of the Lieutenant-Governor at Chittagong the *Bangavasi* [Calcutta] of the 25th April asks :—

Would such things have happened if the officials were at all afraid of unrighteousness ?

BANGAVASI, Apl. 25th, 1908.

The Mohmand outbreak.

88. In commenting on the recent Mohmand outbreak, the *Bangavasi* [Calcutta] of the 25th April asks if the local frontier officials are not bound to submit an

explanation to His Majesty the King for this recurrence of trouble so soon after the Zakka Khel expedition.

89. The *Basumati* [Calcutta] of the 25th April is sorry to hear that Sir Lancelot Hare is going home on medical leave, and hopes that His Honour will have a speedy recovery and return to India a different man, and resume his high duties with a resolve to relieve the distress of the people. The writer is sorry that he cannot cheerfully bid His Honour farewell.

BASUMATI, Apl. 25th, 1908.

Sir L. Hare and the new Lieutenant Governor of Eastern Bengal and Assam.

Everybody has been surprised to hear that Mr. C. S. Bayley, Resident at Hyderabad, is coming to officiate as Lieutenant-Governor in the absence of Sir L. Hare. There is a mystery in this unexpected appointment. But who shall unravel it? Everybody is eagerly waiting to see how the new Lieutenant-Governor wields his power. The writer expects that before his officiating period expires, he will be made a K.C.S.I.

90. The *Basumati* [Calcutta] of the 25th April has the following:—

BASUMATI, Apl. 25th, 1908.

Some teachers of the Nagarpur High School and the Subdivisional Officer of Tangail.

The fifth teacher of the Nagarpur High School is said to have remarked that a certain person who had refused to allow a school-boy to remain in his house, unless the boy purchased *bilati* cloths, ought to be given a thorough beating. And for this he was called a *gunda* by the Subdivisional Officer of Tangail, who also grossly insulted the Head-master of the said school. The Subdivisional Officer apparently thought that the British would be obliged to clear out bag and baggage from India, because the fifth master of the Nagarpur High School had proposed to beat a broker of *belati* cloth! The *Hakim* threatened to disaffiliate the school, remarking that the present Government of India was far different from its predecessor, and that there was no chance of the Sirajganj episode being repeated. If the Subdivisional Officer had been an Englishman instead of a Bengali Deputy Magistrate, then, perhaps, the Head-master could not have returned home with his head on his shoulders. We cannot really ascertain what things are impossible in Eastern Bengal. It is a pity that Government's encouragement has made the insolence of many arrogant Magistrates quite intolerable.

91. Referring to the recent sensational incidents at Manikganj, the *Basumati* [Calcutta] of the 25th April writes:—

BASUMATI, Apl. 25th, 1908.

The Manikganj sensation.

Is Eastern Bengal gradually drifting into a Magh's *mulk*? Sir Lancelot Hare is going away; but is this anarchy to remain permanent? Have not the police gone mad in Eastern Bengal? The 10th of April was the last day of the anniversary of the Manikganj *Anusilan Samiti*. The *lathi* play and the mock fight were all over without any hitch. But the unexpected happened at last. The publication of an article in the *Purba Bangla* newspaper highly incensed the Muhammadan Deputy Magistrate, and then came the complaint of the constable, Mahendra Dhar; and forthwith a number of highly respectable men were arrested and the house of one of them was searched. There is a deep mystery in the whole affair. The allegations of a common constable were sufficient to cruelly harass a number of respectable men. What are things coming to?

92. Referring to the coming debate in Parliament on the partition of Bengal, the *Basumati* [Calcutta] of the 25th April says:—

BASUMATI, Apl. 25th, 1908.

The coming debate on the partition of Bengal in Parliament.

Whatever Sir Henry Cotton may do, the policy of Government will remain unchanged. But while all else have given up all hopes, Sir Henry does not despair.

Bengal was partitioned at the nod of the Almighty. The Divine purpose would be baffled if the partition were withdrawn. But the partition is irrevocable; it will remain imprinted on our hearts with blood. The remembrance of the partition day will help to infuse manliness into our inert frames, and will enable us to march with firm steps to face the coming terrible ordeal. May this calamity of the partition enable the Bengalis to reap a golden harvest!

BASUMATI, Apl. 25th, 1908.

93. The *Basumati* [Calcutta] of the 25th April writes:—

The famine in India.

The trumpet of time has again sounded in India, and its deep wails are heard all round. In the Punjab, in the United Provinces, in Orissa and in Bengal the distressed cries of men and women are heard. And what are the scenes that meet one's eyes! The condition of a country where such things are possible is not to be described, but is to be inferred.

The alien rulers have gone before the world with the begging-cup in their hands. They ask for alms. But this does not prevent them from showing surpluses in their annual budgets; and they are not ashamed to proclaim to the world that their surpluses indicate the prosperity of the country.

Has the country prospered? Why then the famines? The reply is that the Indians have no energy or enterprise, that they do nothing except employ themselves in agriculture, and that these coupled with the failure of the rains cause famine.

But why are Indians an agricultural people? There are evidences to show that they were not an exclusively agricultural people in ages gone by. History proclaims that England distroyed the arts and commerce of India and forced the Indians to take to agriculture and to supply raw materials for the help of British commerce. But Englishmen are not now ashamed to charge the Indians with lack of enterprise in commercial projects.

Again, is drought or excessive rainfall a peculiarity of India alone? Does not the same thing happen in other agricultural countries? Why then are famines so freqnent in India? Railway extension is going on without any hindrance, but it is a pity that the railways do not bring relief to the famine-stricken.

There is no doubt that the extreme proverty of the people is the chief cause of famine. The rulers will not dare to take any steps for the relief of the people of India that may injure British trade. But we must find a remedy; otherwise we are undone.

The question before all classes of the people now is:—What is to be done? If they fail to find a remedy, then this ancient people must be swept off the face of the world. Shall we fail to find a remedy? It is we ourselves who must do it, and do it we must. The remedy lies in our own hands.

KHULNAVASI, Apl. 25th, 1908.

94. A correspondent of the *Khulnavasi* [Khulna] of the 25th April says

A postal complaint.

that the Post Master of the South Sripur Post Office in the Khulna district discharges the duties of his office most perfunctorily. Deliveries are never at their hours. Every Saturday the Post Master goes to his native house, a distance of about 4 miles, and during his absense other men open the mail. It is very difficult to make him accept money-orders or sell postage stamps &c. On the last Good Friday he went home and on Saturday following another man opened the mail. While at Sripur he passes his time playing dice &c. with the local people.

SONAR BHARAT, Apl 25th, 1908.

95. The *Sonar Bharat* [Howrah] of the 25th April gives specimen

The diary of the Assistant Commissioner of Tennevelly, Madras.

notes from the diary of the Assistant Commissioner of Excise of Tennevelly, Madras. The Assistant Commissioner writes:—

(1) A is a poor man and cannot afford to buy a pice-worth of salt. I saw him borrow a spoonful of salt from his neighbour. He lives near the salt depôt. A strict eye should be kept on this man to see if he steals from the depôt or not.

(2) B gives large quantities of salt to his cattle every day. Detectives should be instructed to see that this rogue does not extract salt from sea water.

(3) I find native beggars frequent the sea-shore every day. They may be guilty of extracting salt from sea-water. More strict law is required to check these people.

(4) The Bengalis are preaching *Bande Mataram*. O, how disgusting is the shout! The patriotism of the Bengali makes one's blood boil in his veins.

The paper goes on to remark: "Do we pay these ungrateful slaves to abuse us and to do us mischief?"

96. The *Daily Hitavadi* Calcutta of the 26th April says that the Lucknow Cantonment Committee recently held a meeting at the place to protest against the conduct of the Cantonment authorities in having assessed the Cantonment residents to largely enhanced rates.

Excessive assessment of rates in the Lucknow Cantonment.

DAILY HITAVADI, Apl. 26th, 1908.

97. The *Daily Hitavadi* [Calcutta] of the 26th April says that under Mr. Hewett, the late Superintendent of the Telegraph Store Office, the management of Routine Branch of this office was entirely in the hands of its head-clerk. A correspondence was published in the *Daily Hitavadi* of the 21st January last in which this head-clerk was charged with nepotism in filling up the vacancies under him. (See R. N.-P. of the 25th January 1908, paragraph 103.) But now Mr. Hewett is gone and his place is occupied by Mr. Sharpe, an upright and conscientious officer. With the hope, therefore, of getting justice from him, the following facts are brought to his notice. On the 20th April last one of the clerks of the office retired and on the 1st proximo another will retire. The vacancies that will occur in consequence of these retirements will, it is said, most probably be filled up by nepotism. When the cashier of the office was transferred to the Central Telegraph Office, the head-clerk's brother, who was assistant-cashier, was promoted to his place. But now the old cashier is to return to his old post, so that there is the prospect of the head-clerk's brother having to resort to a post bearing a salary of Rs. 20—2—30. To avert this the head-clerk will take the present opportunity of the two vacancies in the office either to give his brother a post on Rs. 30—2—40 or to give the cashier a post on Rs. 40—2—50 in total disregard of the claims of the clerks. Again, one Hari Charan Chatterji was given a post in the office in contravention of paragraphs 66 and 67, Chapter B, Telegraph Code, for he could not even pass the initial departmental examination. Now, this Hari Babu was at first appointed temporarily on Rs 35, and since 1906 repeated attempts have been made to make him permanent on this pay. And it is said that on the occasion of filling up the present vacancies he will be made permanent. There are 35 clerical posts in the office of which 14 are on Rs. 20—2—30, 1 on Rs. 25, 5 on Rs. 20 and 2 on Rs. 15, so that a clerk entering on Rs. 15 grows old before he can rise to Rs. 30. Temporary clerks often get better salaries than permanent ones. And if these temporary clerks are made permanent, all prospects of advancement for the old clerks are lost.

Nepotism in the Telegraph Store Office.

DAILY HITAVADI, Apl. 26th, 1908.

98. Sir Andrew Fraser is spending money, according to the *Hitvarta* [Calcutta] of the 26th April, with both hands. Of course to spend money on public works is not improper; bnt on what class of wublie works is the question. It should never include in it, says the paper, the ornamentation of the Belvedere or its ball-room, for it does not serve any public purpose. But Sir Andrew Fraser is wasting public money in constructing circuit-houses, nice houses for the Police officers, besides houses in Frasergunge, a building for the Ranchi College, and bungalows on the Parasnath Hill. As there is none to qaestion His Honour in the matter, expenditure is growing under the above heads day by day.

Sir Andrew Fraser and the Public Works Department.

HITVARTA, Apl. 26th, 1908.

99. Experience is nothing in the eyes of the Govornment in appointing their officers in India so says the *Hitvarta* [Calcutta] of the 26th April, for when they select one of their nobles, who is quite ignorant about India, as its Governor General what can be said about other officers. The children of the soil, who know its people and their manners and customs are not considered fit the administer its affairs while the youngsters of England who are considered competent to be appointed rulers no sooner they have passed the Civil Service Examination. Mr. Bayley's appointment as Lieutenant-Governor of Eastern Bengal has been made on this principle, for his services as Political Agent of Bikaneer, employment in the Thugi and Dacoiti Department for some time and as Under-Secretary to the Government of Bengal have been considered sufficient qualifications for

Mr. Sayley as Lieutenant Governor of Eastern Bengal.

HITVARTA, Apl. 26th, 1908.

wielding the destinies of Bengal. How far one can expect good government from him can, under the circumstances, be will imagined.

DAINIK CHANDRIKA Apl. 27th, 1908.

Disturbances on the Afghan frontiers.

100. Referring to the disturbances on the Afghan frontier, the *Dainik Chandrika* [Calcutta] of the 27th April writes:—

The expedition against the Zakka Khels was a terrible blunder, particularly in a year of famine; and the withdrawal of the British troops before the Zakka Khels were made to feel the force of British arms was even a greater blunder. The Pathan tribes on the Punjab frontier have a mistaken notion of the relations between the English and the Amir. They think the English are always in fear of the Amir's power. It is this notion that encourages them to create disturbances.

DAINIK CHANDRIKA, Apl. 27th, 1908.

The warning of the District Magistrate of Lyalpur (Punjab) to Dr. Dinanath.

101. The *Dainik Chandrika* [Calcutta] of the 27th April writes:—

Peace has not been restored in the Punjab even after the retirement of Sir Denzil Ibbetson. The authorities there are smelling sedition in the air. Dr. Dinanath an ex-Assistant Surgeon, who was compelled to retire from service for having entered in his diary a note against the destruction of rats as a measure for the prevention of the plague, is a sincere patriot. He writes pamphlets in Urdu for the spread of education among his countrymen. The other day he was summoned and dismissed with a warning by the District Magistrate of Lyalpur for making some comments on the unfair way in which the trial in the case against the *Punjabee* was conducted.

NIHAR, Apl. 28th, 1908.

Sir A. Fraser condemued.

102. The *Nihar* [Contai] of the 28th April writes deprecating Sir A. Fraser's conduct in spending the public funds on Ranchi and Fraserganj and on Belvedere at a time when famine prevails over the country.

DAILY HITAVADI, Apl. 29th, 1908.

The next State dinner at Simla.

103. The *Daily Hitavadi* [Calcutta] of the 29th April objects to money being spent for Levees and State dinners in a year of famine. The festivities of the Levee and State dinner which comes off at Simla on the 21st May have been arranged for in a most unlucky and inopportune moment. Our rulers like the ostentatious grandeur of an oriental Durbar, but have not the largeness of heart to recognise the value of the oriental custom of distributing food to the hungry on the occasion.

IV.—NATIVE STATES.

SOLTAN, Apl. 24th, 1908.

An allegation against the Residency Surgeon at Srinagar.

104. The *Soltan* [Calcutta] of the 24th April notices an assault committed by Colonel Edwards, Residency Surgeon at Srinagar, on the local post master because the latter was not sufficiently prompt in delivering the former's letters to him.

DAILY HITAVADI, Apl. 25th, 1908.

His Highness the Maharaja of Cooch Bihar's frequent trips to England.

105. London, says the *Daily Hitavadi* [Calcutta] of the 25th April, has become quite a place of pilgrimage with His Highness the Maharaja of Cooch Behar, who is an admiring and a devoted worshipper of Western civilisation and Western luxury. Like the spring-bird *koel* he comes occasionally to show himself for a moment to his subjects and then withdraws himself to his distant abode. His second son and second daughter have accompanied him this time to England.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI, Apl. 23rd, 19 8.

Famine in Kalna.

106. A correspondent of the *Sanjivani* [Calcutta] of the 23rd April gives the following details of the famine in the Purbasthali thana of the Burdwan district:—

(1) Hari Barnik of Bagiara village died from starvation on the morning of the 26th *Chaitra* last. His widow is totally helpless.

(2) Manglu Sheikh of Nawapara with his family consisting of seven souls is starving.

(3) Mohor Sheikh of Kharis village has run away nobody knows where, leaving three children quite helpless.

(4) Munsif Sheikh of the same village has fled, leaving his wife and four or five children helpless.

(4) The Deputy Magistrate himself visited the Arjunpukur village and was moved to tears at the cries of the famished inhabitants.

The condition of the people in Tangail.

107. A correspondent of the *Sanjivani* Calcutta of the 23rd April, writing from Tangail, says that water scarcity is very severe in the Tangail subdivision, most of the tanks and wells having dried up. The cultivating classes are in a deplorable condition. There is no rain, and the season for growing jute has passed away. Cholera has appeared in certain places. SANJIVANI, Apl. 23rd, 1908.

Famine at Mirzapur.

108. A correspondent of the *Sanjivani* [Calcutta] of the 23rd April gives details of the famine at Mirzapur. A whole family at Bindhyachal are starving, and three children were suffering from cholera, whose father and mother refused to send them to Hospital, believing the disease to be due to witchcraft. It seemed as if the ignorance of the people were a greater enemy than famine and pestilence. The correspondent asks for supplies of cloth and money from the generous public. SANJIVANI, Apl. 23rd, 1908.

Reckless tapping of date-palm as a cause of the poverty of the raiyat.

109. The *Mihir-o-Sudhakar* [Calcutta] of the 24th April advises the people of Bengal, especially those belonging to the districts of the 24-Parganas, Nadia Jessore, Faridpur, Pabna, and Rajshahi to encourage the cultivation of date-palm which is highly profitable. The cultivation of the palm has greatly suffered of late in consequence of the reckless tapping of the trees for juice and the circumstance has to an appreciable extent contributed to the poverty of the agricultural classes. MIHIR-O-SUDHAKAR, Apl. 24th, 1908.

Distress in some villages in the Khulna district.

110. A correspondent of the *Khulnavasi* [Khulna] of the 25th April speaks of the prevalence of severe distress in the villages round Sripur within the Satkhira Subdivision of the Khulna district. Cholera is also said to be prevailing in the locality. KHULNAVASI, Apl. 25th, 1908.

The agricultural situation in Midnapore.

111. The *Nihar* [Contai] of the 28th April draws a harrowing picture of the distress caused in certain areas in Midnapore by famine, water-scarcity, cholera, etc. There has been a total failure of crops in the mauzas of Birkul, Jamra, Syampur, Lachchanpur, Saukarpur, Viswanathpur, Ekdal, Sindukpur, etc., and the inhabitants there are barely making two ends meet by parting with their agricultural stock and domestic utensils. Most of them have been reduced to skeletons, and rice is selling at 5 to 5½ seers per rupee. At Sardarpur a correspondent interviewed a number of cultivators (whose names are given in detail) who were half dead of Narvation. In addition to this scarcity of food-grains, scarcity of water in an acute shape is also pressing hard on the people and their cattle. In consequence cholera has broken out in the villages of Satva, Mukundpur, Mahakeni, etc. To make the cup of misery full, the chaukidari tax is now being vigorously collected. In the thana of Dantan, the agricultural situation has become so acute that widows are being turned out of homes to seek a living for themselves. Things are almost as bad in the villages of Pachet, Kasipur, Pariharpur, etc., in the Pataspur thana and in the villages of Turka, Jafla, Chandan Kota, etc., in the Turka pargana. NIHAR, Apl. 28th, 1908.

Famine in Kalna.

112. Babu Satis Chandra Sen of No. 53, Russa Road, Bhowanipur, Calcutta, sends to the *Sandhya* [Calcutta] of the 28th April an account of the famine in the Kalna Subdivision (in Burdwan) and mentions some cases to prove that the people are in great distress. SANDHYA, Apl. 28th, 1908.

VI—MISCELLANEOUS.

"The *Yugantar's* salutation."

113. The following is taken from an article in the *Yugantar* [Calcutta] of the 18th April, entitled "The *Yugantar's* salutation":— YUGANTAR, Apl 10th, 1908.

A religion and a society cannot be maintained without liberty.

To-day, in this sacred land, the throne of the king is empty! A race of traders, strangers in clime and in religion, having taken up the rod of state of

India, is consuming the three worlds in the flame of oppression. An immoral irreligious, arbitrary, demoniac Government, under the influence of (literally, aroused by) illusion having established itself, is spreading sin in this field of religion.

What greeting shall we offer (literally, make known) on this occasion? Who shall to-day protect this sacred soil? The society, contaminated by contact with the *mlechcha*, intoxicated with enjoyment and luxury, is assuming the aspect of a cremation ground. For fear, the bell of the temple of religion is not sounded. Silence reigns on all sides. What sort of conduct is this? Who is the *Raja* (king) to-day wielding the sceptre of state in order to protect his people?—the *mlechcha*, at whose award of punishment, springing from unrighteousness, wails have begun to (be heard) among the immense mass of the people. It is he who is the ruler.

Monster religious assembly of India, coming to salute you at the beginning of the year, to-day, we shall ask you if you will not any more make a stand in order to establish religion on this *Kurukshetra* for the welfare of society and the defence of religion. Listen there to the Mother's call. She is repeatedly saying :—

In this way, whenever the oppression by demons will crop up, I shall incarnate myself and kill the enemies.

Come, let us also to-day, bowing at the Mother's feet, come forward for the defence of society and religion ; let all India come, and (plunge) into the sea of action and loudly sing :—

Be pleased, O goddess, thou who removest the sufferings of those who come to you (for help)—be favourably disposed, O mother, towards the entire universe. O thou who art the lord of the universe, be please to protect the universe. Thou art, O goddess, the lord of all that moves and all that moves not. Come, Hindus, come, let us to-day beg for favours from the Mother saying :—

O thou *Chandika* (the terrible one), thy shining sword besmeared with the mud-like blood and marrow of the *Asuras* (demons), be auspicius to us,—we salute thee.

JASOHAR, Apl. 16th, 1908.

114. The *Jasohar* [Jessore] of the 16th April (received on the 24th April 1908) writes:—

India's awakening.

There has been an awakening all over India and the entire population of the country is now animated by one purpose, viz., the advancement of the nation. The people have taken leave of the education, the ideas, and the luxuries of the West and are eager to take into their own hands their own arts, industries and education. The Bengali, the Punjabi, the Madrassi and the Mahratta, all have one aim in view. It is, therefore, impossible for officials to follow the policy of "Divide and rule" any more. The people of India now resent any attempt on the part of the foreigners to interfere with their religion, industries and commerce. The foreigners tried to thwart the attempts of the people by frightening them with their guns and cannon, and this kindled a great fire of unrest in Bengal, the Punjab and Madras. Proud of the possessiou of power, the foreigners do not know that it is beyond their power to turn the course of affairs. The monster is now unmasked and Indians have learnt to take the foreign interlopers for what they are worth. Indians know that as soon as their self-interest is affected, the foreigners do not shrink from doing anything, however mean or barbarous it may be. It is many years now since the English merchant became the ruler of the Indian empire, and when British politicians openly declared that every attempt should be made to prevent the different peoples of India from being united, and that England must have to be fattened on India's blood. English education was introduced into India so that the people might imbibe English ideas, and take to English habits and luxuries, thus opening a wide door for English commerce. The result has been a most disastrous poverty for the people of India. But Indians are now awake to this fact and have kicked away everything English and are determined not to allow the English to drain India's wealth any more by keeping her people steeped in darkness as regards their real motives.

115. Pramananda Bhikshu of Jessore sends to the *Jasohar* [Jessore] of the 16th April (received on 24th April 1908) an account of a Muhammadan meeting held at Narikelbaria (in Jessore) in which Maulvi Meher-ulla Munshi of Serajganj is alleged to have blasphemed the Hindus and to have exhorted the audience to have nothing to do with them.

A Muhammadan meeting.

JASOHAR, Apl. 16th, 1908.

116. The *Yugantar* [Calcutta] of the 18th April has the following :—

YUGANTAR, Apl. 18th, 1908.

THE NEW CREED.

The new creed.

In the first place we shall focus our forces now scattered about here and there and snap the cords of subjection—we shall liberate our country, take the State treasury into our own hands, for it is the treasury which is the basis (literally, root) of the Government, and establish *swaraj*. This is the radical principle of the new creed. A nation can never advance unless it succeeds in snapping the chains of subjection. A nation which has no liberty, has nothing. It has no religion, it has no *karma* (duty), it has no money, it has no highest interests, it has no society, it has no *samskar* (reform), it has nothing to call its own.

There can be no religion without liberty. When in consequence of the acceptance of subjection to a race of a different religion, the desire to imitate grows strong in the inmost core of the entire nation, that nation is compelled to give up its own eternal ways which it has followed long. Abandoning its own religion, it begins to take to the religion of the enemy. Its sense of discrimination is lost. Imitating the strong, it comes to look on itself as strong also. But the kicks of the strong enemy at every step and the fact of becoming targets for incessant mockery and ridicule make the limbs of the nation look ugly. The bribe and the temptations of the preachers of a different religion make the weak heart languish and it goes astray. So long as the stranger in religion is predominant in the country, the welfare of the country and its religion is impossible.

Money can never remain in a subject country without liberty. As strength is necessary in order to collect money, so is greater strength necessary in order to defend it. Having come to occupy an immense empire, the enemy merely by the application of force raises an immense mass of wealth therefrom. An enemy never allows its enemy to gather money contentedly. None ever pays taxes merely from a sense of duty. Nor does he who receives the taxes, ever collects money with the desire of protecting the people. It is with the desire of raising money that he tries to protect the people. The weak while paying the taxes, go on silently laying in strength, and as soon as they get the opportunity dig up the strong by the roots. But how far is the day of ruin from overtaking the nation which instead of trying all of a sudden to stop this irresistible drain by the enemy, becomes idle and beggarly, and comes to depend at every step on the assistance of the enemy? Such a nation has to go to ruin very soon. They themselves take out of their own stores of treasure by jots the mass of money acquired by themselves and place it in the hands of the enemy; and what terrible stupidity do they show by looking for a return thereof! The weak in spite of unwillingness, make over their own wealth into the hands of the strong only for fear of the lash. If only that lash is used in the opposite direction, he avoids the risk of being punished as a fool. To use the lash in this way requires strength. And this strength is liberty. It is only liberty which can keep the honour and riches of a country intact.

The society of the nation which has no liberty is half-dead. It cannot bear the shock of reform. The enemy immediately on entering the country begins to apply poison to the society, the religion, the ways and the usages. This foreign poison has in this manner destroyed many nations, religions and societies. But when the society is based on a strong and eternal religion, this poison never succeeds in destroying outright that living society. It only paralyses the limbs and branches of limbs, makes the vital force numb. Such a sleeping society is not roused only by cries or wails of reform. In order to remove the poison, a stronger poison has to be applied. And this poison is no other than revolution. It is this awakening which is emancipation or liberty. By a turn of (the wheel of) time, we have become subject to

others. Such things occur at times by the law of time. Rise and fall is the rule of the universe. We were great and we have bowed our heads. Now the time is again come to lift up our heads. We shall be free and shall establish *swaraj*. That also is the law of time.

YUGANTAR, Apl. 18th, 1908.

"The present problem."

117. In the course of an article entitled "The present problem—the Brahman's duty," the *Yugantar* [Calcutta] of the 18th April contrasts the Brahmans of the past with those of the present day, and then goes on to ask :—

How can the Brahman get (back) all his old rights? In connexion with this topic, *Yudisthir* asked *Bhisma*, his grandfather :—Grandfather, when the highest religion which is beneficial to all is destroyed, and when all things on earth fall a prey to robbers, how are Brahmans in that time of danger, unable to part with their sons and grandsons under the influence of affection, to make their livelihood ?

Has not the Brahman to-day fallen into such a condition ? Have not the happiness and ease, the food, the pleasure, the wealth and the jewels of India been looted and stolen by the robbers ? Has not the terrible Kali (*yuga*) even now polluted the sky of India, her atmosphere, her soil and her time ? The condition in which the Brahmans now are, was inferred by the intelligent men of India who saw into the nature of things a thousand years ago. What can be a worse predicament than that the Brahmans are now in what can possibly be greater danger (than that in which the Brahman now finds himself) ?

The race of Kshatriya kings, who were the protectors of the *varnasrama* system, have been wiped off the face of India. The *asramas* have been destroyed. Oppression is being committed and injustice is being done, in connexion even with what constitutes religion; and it is that which is being incessantly harassed by the robbers. The Brahman has given up the Vedas as well as the (proper) mode of life. He is passing his life in idleness. The soil of India, which is sacred to *Vishnu*, is being constantly polluted by cow's blood. Son of Arya, you are born in order to protect *go* (the cow). Whether *go* means the cow or the earth, both are deserving of being protected by you. You are making a show of protecting the cow by making speeches and starting *pinjrapoles*.* It is true that for fear of the tiger you have entered the *pinjrapole* with a number of kine and calves, but the cows have not been protected thereby. The food-supply of these 70,000 or 80,000 beef-eating white soldiers has not been stopped. *Brahman*, what are you seeing standing ? Men (as you are) dovoid of prowess, you are huddled up in fear of wild beasts. Extending the web of speech-making, you are decieving yourselves and your own people. Protect the cow by starting *Pinjrapoles* ? O that will not be. The tiger has fallen on the flock; the kine will have to be protected by killing the tiger.

* The name of an asylum for disabled animals, chiefly cattle.

The cow, the Brahman and the Vedas—the protecting of which is the religion and the duty of the Hindu, are now being destroyed. The Brahman under the influence of an affectiou, unworthy of Brahmans, harassed by the burden of supporting sons and wives, is accepting servitude. If the Brahmans, who are of the foremost *varna*, the foremost rank in society, and foremost in intelligence, can abandon the other classes of society in this time of danger, why should not those other *varnas* chalk out their own paths and get out of control ? Who can say where the ship without the helmsman will find shore after floating on the waves of greater heights than the polar trees.

Conceiving of this predicament of religiou, *Yudhisthir*, the son of *Dharma*, became sorely anxious and asked his grandfather, and in reply his grandfather said :—

O king of *Dharma*, in that time of danger, it is the bounden duty of Brahmans to pass their lives under the shelter of the power of science. All the wealth and crops of the world have been created for the honest: nothing has been created for the dishonest. He alone really knows the duty in times of danger who, following the path laid down by the *Shastras*, takes the money from the dishonest, even by force, and gives it to the honest.

In the two *slokas* above-quoted lie buried the solution of the present problem and the Brahman's duty.

The *Brahman* who regulates (literally, creates) religion, society and politics, when overcome by serious trouble, will try to save himself from danger only by having recourse to *niti* (methods of politics); what is that *niti* (—) the *sama* conciliation, *dana* (making gifts), *bheda* (sowing dissensions) and *danda* (punishment). Which (of these) is it the duty of the Brahman to adopt in the present crisis? If the enemy is strong, he pays no heed whatsoever to the mere words (unaccompanied by threats) the weak say. The use of conciliatory measures by the weak brings ridicule on him in the eyes of the world. And that piteous appeal, begging or persuasion, whether intermittent or unceasing, creates in the heart of the enemy only greater centempt and distrust. Begging for peace by the weak at the hands of the strong enemy prove unsuccessful, like the application of weak remedies in an attack of typhoid. In the present case, a policy of conciliation might perhaps create some measure of pity in the hearts of the enemy, but it is repeatedly proving unsuccessful in remedying the virulent disease of subjection.

How can the Brahman who has been robbed of his all, and is a beggar, vanquish the enemy by a policy of making gifts? Can the poor nation, which is without a cowrie, which cannot provide two handfuls of rice twice a day, crores on crores of whom are dying of starvation, ever bring under control an unruly enemy by a policy of gifts? Does one as rich as Kuvera (god wealth) ever come under the influence of a beggar, being tempted by the beggar's wallet?

The policy of sowing dissensions is connected wlth the policy of making gifts. Dissensions can be created only by holding out baits. Men never understand interests apart from money. Therefore none of the above policies can be of practical use, unless money had been laid in (beforehand)

Is it to be punishment then? Punishment is the only policy. We shall discuss this policy of punishment in the proper time.

Lord Curzon proved a liar.

118. So the unjust accusation made by Lord Curzon against Indians, writes the *Medini Bandhav* [Midnapur] of the 20th April, has brought upon him its own punishment; for he was recently fined for having driven his motor-car rashly, and, what was more, the trying Magistrate disbelieved the story he put forward in his defence. MEDINI BANDHAV, April 20th, 1908.

The Allahabad Convention.

119. The *Navasakti* [Calcutta] of the 22nd April says that the fate of the extremists has been sealed by the resolutions of the Allahabad Convention. The Modarates have arranged not only to expel the Extremists from the Congress, but also to plunge the knife into their throats. The writer makes a frantic appeal to the prominent Extremist leaders to rise up with the cry of "Jai Kali," and says that the Moderates are inciting the rulers against the Extremists. Let the Extremists hurl so many shoes at the meeting of the Moderates presided over by Babu Surendra Nath Banerji that they may be compelled to seek shelter under the feet of the rulers. NAVASAKTI, Apl. 22nd, 1908.

The real difference between the Aryan and the non-Aryan.

120. Speaking of the birth of the new spirit in the country, the *Jasohar* [Jessore] of the 23rd April says:— JASOHAR, Apl. 23rd, 1908.

No one can deny that all sections of the Indian community are fast waking up to their rights and responsibilities as members of society. The Namasudras are clamouring for education, the Muhammadans want to occupy their proper place in the state. True, there are collisions with the Hindus here and there. But this is no serious menace to their possible unity in future. Wake up, O Aryans, your true religion lies in saving your mother-country. You live for her. It is the non-Aryans, your antagonists, who want to suck other people's blood. That is the real difference between the Aryan and the non-Aryan.

"What is a revolution?"

121. The *Navasakti* [Calcutta] of the 23rd April writes:— NAVASAKTI, Apl. 23rd, 1908.

What is a revolution? Count Tolostoy said:— "Change of attitude of the people towards their Government is revolution." If this is true, then a revolution has commenced in India. Whatever the cause may be, the people's attitude towards their Government has suffered a great charge; they have lost all regard for the rulers. This fact is admitted on all hands. The rulers have been trying for some time past to create a party of loyalists in the country. There are

now two parties, the loyalist Moderates and the nationalist Extremists. With the help of the prominent Moderates and by means of horrible oppression the rulers will now try to crush the Extremist nationalists. Fear not, fear not. Fearful oppression will come upon the devoted sons of the Mother; every body knows it. Why then, be ye afraid of it? Look, the Mother is blessing us. Rise, stand fast. It will not do to tremble. The time of grand sacrifice to the Mother has arrived.

SANDHYA, April 23rd, 1908.

The Police at a *swadeshi* meeting at Rangpur.

122. The *Sandhya* [Calcutta] of the 23rd April writes how on the 21st idem, at Rangpur, the Deputy Superintendent of Police and two Kotwali darogas were refused admission into a *swadeshi* meeting which was being held at the local National School premises by the student Volunteers who stood guard at the door, and then proceeds to remark:—

The Rangpur students have done exactly the right thing. The police should always be kept at arm's length by being kicked at, as the Bhoj Raj in the story used to do with the monkey which daily brought him a jewel. There is no understanding why whenever the police come and want to interfere with our domestic concerns, we are to stand aside. As is the dog so should the club be. We hope students elewhere will imitate their Rangpur *confreres* and teach the police a similar lesson. Bravo, the Rangpur lads!

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Apl. 23rd, 1908.

The anniversary of the Navadwip Vibudha Janani Sabha.

123. Referring to the anniversary meeting of the Navadwip Vibudha Janani Sabha on the 20th April last and Mr. Justice Mukerjee's Presidentship on the occasion, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 23rd April writes:—

Mr. Justice Mukerjee was greeted much as a bridegroom with the sound of the conch-shell. One thing was significant. Why were the Magistrate, the Deputy Magistrates, the District Superintendent of Police and the Police Inspector in evidence with their following in a meeting of the Pandits? Could it be that the acceptance of the Presidentship was likely to be followed by disorder, as in the marriage ceremonies of ancient times?

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Apl. 23rd, 1908.

Babu Surendra Nath Banerjee as an advocate of widow-remarriage.

124. The *Sri Sri Visnu Priya-o-Anandabazar Patrika* [Calcutta] of the 23rd April writes:—

Speeches on political matters have of late grown unsafe. Babu Surendra Nath Banerjee does not wish to incur any dangers in his old age. Still speak he must on something, and therefore has appeared this time in the role of a social reformer advocating widow-remarriage. We do not know whether there was any secret compact between him and Mr. Justice Mukerjee or not. Babu Surendra Nath's speeches may be relished by youngmen, but no one among them will consent to marry a widow. Had Justice Mukerjee been a common Brahmin-cook, could he have found a bridegroom for his widowed daughter.

ANUSILAN, Apl. 25th, 1908.

Babu Surendra Nath Banerjee as a social reformer.

125. The *Anusilan* [Calcutta] of the 24th April is sorry to find Babu Surendra Nath Banerjee pose as a social reformer and advocate, as he did the other day at Allahabad, widow remarriage, the abolition of caste restrictions and voyage to countries beyond the seas. His advocacy of widow remarriage makes the paper look upon him rather as an advocate of social disruption than a reformer of society.

ANUSILAN, Apl. 24th, 1908.

Lord Curzon and a common policeman.

126. Lord Curzon, says the *Anusilan* [Calcutta] of the 24th April, has met with his deserts. He was charged with driving a motor-car rashly. He denied the charge, but was disbelieved by the Magistrate. A common policeman's words were held more trustworthy than the words of the late Viceroy of India, who had the effrontery to brand all Indians as liars.

BANGAVASI, Apl. 24th, 1908.

The Mohunt's hospital at Tarakeswar.

127. The *Bangavasi* [Calcutta] of the 24th April notices a complaint that on the occasion of the recent Charak Sankranti gathering at Tarakeswar certain cholera patients, who had been admitted into the local Mohunt Maharaja's hospital, were not properly attended to. Was not the Mohunt aware of all this?

128. Referring to the suggestion made by the *Times* that the Amir of Afghanisthan should be requested to explain to his subjects that the Afghans have nothing to do with the Frontier tribes who are now at war with the British Government, and that he is an ally of the British, the *Daily Hitavadi* [Calcutta] of the 24th April says, that the *Times* had better ask the traders of its own country not to sell guns and ammunition to the Pathans. It is well known that English traders supplied the Boers with arms during the Boer War. The *Times* should, therefore, do well to request the traders of its own country not to supply arms to the enemies of their country for love of gain.

English traders alleged to be selling arms to the Frontier tribes.

DAILY HITAVADI, Apl. 24th, 1908.

129. Referring to the letter which the Delhi Agent of an important London Bank is said to have written to the authorities of the Bank, pointing out the deplorable condition of the *belati* cloth market at Delhi, the *Hitavadi* [Calcutta] of the 24th April says that this news may be the cause of great sorrow to Manchester merchants, but it is a joyful news indeed to Indians.

Influence of *swadeshi* at Delhi.

HITAVADI, Apl. 24th, 1908.

130. The *Hitavadi* [Calcutta] of the 24th April says all persons agree in saying that Mr. Morley joined the House of Lords to escape from the hands of Sir Henry Cotton, Mr. O'Donnell, Mr. O'Grady and other Members of Parliament friendly to India who had made his life miserable by their questions. Why then did he not resign? Is it consonant with his "honesty" to chew the heads of Indians after having fattened on their wealth?

Mr. Morley's Peerage.

HITAVADI, Apl. 24th, 1908.

131. In reviewing a booklet *Shivajir Bhabani Puja*, by Babu Hari Mohan Mukerjee, a Sub-Editor of the *Bangavasi*, the *Pallivarta* [Bongong] of the 29th April remarks:—

The touching description of Muhammadan oppression in the days of Sivaji will suggest in the minds of many parallels of a striking sort from the present troubled condition of affairs in India.

Parallel instituted between Modern India and India in the days of Muhammadan oppression.

* Worship of Bhabani (Goddess Durga) by Sivaji.

PALLIVARTA, Apl. 24th, 1908.

132. The *Pratikar* [Berhampur] of that 24th April exults over Lord Curzon being fined, and his words being disbelieved by a Law Court in England, and remarks:—The administration of justice in the Court of a free country like England is unlike the administration of justice in British Indian Courts, and makes no distinction between high and low.

Fine inflicted on Lord Curson.

PRATIKAR, Apl. 24th, 1908.

133. So long, writes the *Samay* [Calcutta] of the 24th April, Indians had been taught about the oppression committed by Tamerlane, Nadir Shah and others; but the outrages committed by these persons are nothing in comparison with what the French did at Casablanca the other day. The French are known to be lovers of liberty; and if they can be guilty of such misdeeds, there is no knowing what Germans and Russians cannot do.

The Casablanca outrages.

SAMAY, Apl. 24th, 190 .

134. The *Samay* [Calcutta] of the 24th April welcomes the re-appearance of the *Charu Mihir* (Mymensingh) which has rendered yeoman's service to the national cause by exposing the misdeeds of the officials in Mymensingh.

The re-appearance of the *Charu Mihir*.

SAMAY, Apl. 24th, 1908.

135. Referring to the excellent work done by the Indian Association for the Advancement of Industrial Education, the *Soltan* [Calcutta] at the 24th April says that very few Musalmans are benefited by it. But it cannot be expected that the Hindus, who belong to a different nationality, will do anything more to the Musalmans, who ought therefore to help themselves. The Hindus are gradually monopolising all the arts and industries of the country, and if the Musalmans do not be awake to the fact even now, they will soon find it difficult to earn their living. Musalmans should establish an association of their own, and send out Muhammadan youths to learn the arts and industries of foreign countries. They should not act against the *swadeshi*, and thus bring about their own ruin. It is admitted that the Hindus are enemies to the Musalman nation and to the Muhammadan religion, but is it prudent for the Musalmans to i njure their own interests out of spite for the Hindus?

Muhammadans and industrial education.

SOLTAN, Apl. 24th, 1908.

SOLTAN, Apl. 24th, 1908.

Hindus and Musalmans—a contrast.

136. A correspondent to the *Soltan* [Calcutta] of the 24th April asks the Musalmans of Bengal to follow the noble example of the Hindus belonging to the party of the *Bande Mataram*, *Yugantar* and *Sandhya*, who are braving all sorts of persecution for the sake of the *swadeshi*. These Hindus have been successful in their *zid* so far, that the Government has been obliged to declare the *Rakhi* day as a public holiday. It would not be bad for the Musalmans to ask the Government also to notify as a public holiday the day on which they began to fawn upon the Government, and on which they stood up for committing outrages on the Hindus. That day is a red-letter day both for the Musalmans and for the officials, and the Musalmans belonging to the party of the *Mihir-o-Sudhakar* should ask that auspicious day to be made a public holiday.

BHARAT MITRA, Apl. 25th, 1908.

Lightly let off.

137. Referring to the action of the Punjab Government in abruptly calling upon Mr. Stephen, the Extra Assistant Commissioner of Gujranwalla, to resign his post while the charge of corruption against his was being enquired into by a Magistrate specially appointed for the purpose the *Bharat Mitra* [Calcutta] of the 25th April does not consider it to be a punishment at all, for a Government officer guilty of corruption deserves exemplary punishment. Had Mr. Stephen been found innocent he would not have been compelled to resign.

BHARAT MITRA, Apl. 25th, 1908.

Self-sacrifice.

138. In an article on self-sacrifice, with which, says the *Bharat Mitra* [Calcutta] of the 25th April, great things cannot be achieved. The paper speaks of the services of Messrs. Chidambaran Pillay, Subramanya Siva and Padmanabha Aiyar of Madras, who have now fallen into the whirlpool of courts for sedition. Mr. Padmanabha who is a highly educated gentleman, has sacrificed all his pecuniary interests for the good of the country, for which he has incurred the displeasure of Government officials. Mr. Aiyar feels no rest to see the operatives of English mills go on strike and endeavours his best to bring about reconciliation between them and their foreign employès, and at the same time relieve the distress of the families of the strikers on account of their loss of employment. But this pious man had to suffer the rigours of a *hajut* for doing God's work. Turning our attention to Poona continues the paper, we see that the members of the Temperance Association are being punished for their efforts to save the young men from ruin, physical, intellectual and moral on account of their contracting the habit of drinking, but the association is working undaunted by the action of the officials, who though in theory approve of the methods of the association to stop drinking, are in practice encouraging the same.

BANGAVASI, Apl. 25th, 1908.

The Prime Minister of Nepal's visit to England.

139. The *Bangavasi* [Calcutta] of the 25th April is alarmed at the fact that the Prime Minister of Nepal is about to visit England. It dreads the infusion of the poison of the West into the body of the Nepal State, which has so long been rigidly Hindu.

BANGAVASI, Apl. 25th, 1908.

A Parsee donor.

140. The *Bangavasi* [Calcutta] of the 25th April writes that the gift of four lakhs which Sir Cowasjee Jehangir of Bombay has lately made through the Governor of Bombay for the advancement of scientific instruction there should have been placed directly in the hands of the people of the country, whom it is intended to benefit.

BANGAVASI Apl, 25th, 1908.

The Jain ladies' conference.

141. The *Bangavasi* [Calcutta] of the 2 th April regards the racent holding of a Jain ladies conference in Kathyiwar as a sign of social disintegration and an imitation of Western customs and a violation of Hindu usages which should be deprecated by all patriotic Indians.

BANGAVASI, Apl. 25th, 1908.

Mr. Hallifax of Murshidabad.

142. The recent transfer of Mr. Halifax, District Officer of Murshidabad, to Midnapur following closely on the recent attempt on his life by a European makes the *Bangavasi* [Calcutta] of the 25th April suspect domestic mystery of some kind or other at the bottom of the affair.

BANGAVASI, Apl. 25th, 1908.

The *begar* system.

143. In reporting how the Amir of Kabul has lately prohibited the *begar* in his State, the *Bangavasi* [Calcutta] of the 25th April writes:—

The *begar* system is in full force in the Punjab, which adjoins the Amir's territory. Nevertheless, the Amir is uncivilised and the English are civilised.

144. The *Bangavasi* [Calcutta] of the 25th April notices a case pending before Mr. R. N. Trivadi, Sub-Judge of Chhatisgarh, in the Central Provinces, in which the Deputy Inspector-General of Police of the Province is charged with having abused a respectable Jain citizen of the place by calling him a *badmash* and *badsat*.

A case against a high Police official.

BANGAVASI, Apl. 25th, 1908.

145. Referring to a recent article by Babu Rabindra Nath Tagore, the poet, published in the vernacular monthly magazine *Pravasi*, in which the writer has expressed himself against the principle of the boycott of foreign goods, the *Basumati* [Calcutta] of the 25th April has the following:—

Babu Rabindra Nath Tagore on boycott.

BASUMATI, Apl. 22th, 1908.

Though we entertain the highest respect for the noble sentiments of our renowned poet, yet we cannot deny the usefulness of the boycott movement. We are no advocates of violence of any kind. Considering the attitude of the rulers and the harassment and persecutian to which the people are being subjected for no other fault than their partiality for *swadeshi* goods, we do not see why the boycott of foreign goods should be held to be culpable. We must have the boycott if we mean to succeed in our *swadeshi* business. The truth of this proposition will be admitted on all hands. If then by example, exhortation or social control if necessary, we do not make the weak-minded and the vacilating among us supporters of the boycott of foreign goods, how can *swadeshi* arts prosper? It cannot be expected that everything will proceed smoothly and philosophically at a time when a country marches through various persecutions and confusions towards its goal. The history of progress of the world does not show that any nation ever became great solely through persevarence and patience. Gentle breezes and hurricanes are both of them gifts of nature, and it is by a combination of both that tha weal of the world is determined.

Words of counsel are indeed very sweet to hear, but practice is a different thing. Without wishing to hurt the feelings of our poet by a personal remark, may we ask if the refractory raiyats in Kushtea, Kumarkhali and in Eastern Bengal, where he and his relations have got extensive zamindaries, are always put down according to the maxims laid down in the institutes of Manu? When the utmost limits of man's patience are exceeded, he is forced to have recourse to various artifices which are the last resources of the weak. It is hardly just to cry down these people as turbulent, lawless and incontinent when they are merely acting in self-defence.

How immensely beneficial the Bengal *swadeshi* movement has been to the Bombay mill-owners can be gathered from the speeches delivered at their last annual meeting, though the ungrateful Sir Pherozeshah Mehta has not as yet uttered a word in its favour. The fact is that as there is absolutely no hope of justice in any matter from the rulers, we must preach boycott and depend upon ourselves if we mean to improve native arts and industries. The example of Bengal ought to teach every one that without the boycott the *swadeshi* movement cannot prosper. Those who are still indifferent to it are injuring the the country, knowingly or unknowingly. Our disappearance from the face of the earth will be inevitable if we forget that *swadeshi* based on boycott is our salvation. It is *swadeshi* based on boycott that has saved the Bombay mill-owners from ruin for the present and has stopped the flow of wealth, which represents the food of the country, into foreign lands. Let the reader judge how far the poet Rabindranath's advice to give up boycott is acceptable.

146. The *Basumati* [Calcutta] of the 25th April has a long article on the injurious effects of the extensive jute cultivation in Bengal of which the following points are important:—

Jute cultivation in Bengal and its injurious effects.

BASUMATI, Apl. 25th, 1908.

Jute is indispensable to the European merchant. It is their interest to encourage the cultivation of jute by all means. The immediate gain to the cultivator from jute has induced him to so far reduce the cultivation of paddy that Bengal has to depend upon Burma and other countries for its supply of rice.

The cultivation of jute is a laborious process, and robs the cultivator of his health. It gives rise to malaria and cholera and various other scourges. Pasture lands have been utilised for jute cultivation to such an extent that cattle are fast disappearing, and consequently milk and *ghee*, which are the

chief articles of food of the Bengalis, are becoming more and more scarce. But the people are heedless. It is doubtful whether another people so short-sighted, so inimical to their own selves and so suicidal in their tendencies as the Bengalis live in any part of the world.

We do not say that the cultivation of jute should be altogether given up. If a farmer has 6 bighas of land, let him grow jute on 1 bigha. Then the price of jute will increase. The Europeans must have jute even at the rate of Rs. 40 or 50 per maund; so the cultivators will not lose by diminishing the cultivation of jute; and by growing paddy on the remaining portion they will have enough to save their lives from starvation.

The purchasing power of silver has diminished. Government has closed the mints to the public, so that a man possessing any weight of silver cannot convert it into rupees. Formerly, rice used to sell at 8 maunds per rupee; it now sells at Rs. 8 per maund. Thus one rupee of past times is equivalent to Rs. 64 of the present time. It is therefore inadvisable to throw away the real wealth of the country for rupees which are worth so little.

BASUMATI, Apl. 25th, 1908.

Mr. Morley's peerage.

147. The *Basumati* [Calcutta] of the 25th April writes:—

In his old age, standing on the brink of his grave, Mr. John Morley, the arbiter of the fate of India, has been raised to the peerage. He is now a noble lord! Cry, all of you, cry *haribole*.

Mr. Morley, the admirer and biographer of Gladstone, has insulted his great master by abandoning his life-long principles. He had earned a deservedly good name, a world-wide celebrity by his profound learning and scholarship. But either from love of money, or from love of title, he descended from the high seat of the preceptor, and taking part in party politics allowed himself to be made a puppet in the hands of a party of politicians.

We distinctly remember the day when the announcement that Mr. Morley had been appointed Secretary of State for India sent a thrill of joy throughout the whole country and generated high hopes in the minds of our politicians. We thought that Mr. Morley was the worthy successor of Burke, Bright, Fawcet and Gladstone. But presently a cloud appeared in the political sky, a terrific storm arose and Mr. Morley was blown to the ground. It was at first surmised that the policy which could make Babu Ram Singha, the Police Inspector of Barisal, a Rai Saheb, had been at work to make Mr. Morley a peer. But on closer examination it appeared that the circumstances were far more serious. It was the question of bread which had vanquished even such a veteran as Mr. John Morley!

It is a great fall, an unprecedented fall, that of Mr. Morley, which History will sorrowfully record.

BEHAR BANDHU, Apl. 25th, 1908.

A weaving mill at Bhopal.

148. *The Behar Bandhu* [Bankipur] of the 25th April hails with delight the news of the opening of a weaving mill by the Bhopal State, and urges that if similarly all the other States, and as well as the well-to-do people of India, encourage and utilize native industry, it will be before long that the people will be saved from the havocs of the famine, and the wealth of the nation be no more drained away.

BEHAR BANDHU, Apl. 25th, 1908.

The forgery case against the publisher of *Sandhya*.

149. Referring to the charge of forcing signature brought against Babu Lal Behari Sen, who in February last made a declaration of his being the printer and publisher of *Sandhya* under the signature of Jogendranath Sen, the *Bihar Bhandhu* [Bankipur] of the 25th April says that most people all over India, and especially in Bengal, have got two names—the one which is used for religious purposes and in astrological horoscope, and another by which they are known in official and business circles. There is still a third name—the pet name given by the parents and used by them alone. However, it was pointed out by the Counsel for the prosecution that both the religious and official name should have been given in the declaration, on which the paper says that it has never been the practice in Bengal to use the pet or the religious name in official papar. It was simply on this account that the official name Jogendranath Sen was published in the declaration, and not Lal Behari Sen which is know only in family circles and among neighbours.

150. Referring to the *swadeshi* movement in India, the *Bihar Bandhu* [Bankipur] of the 25th April says that the cause of the *swadeshi* movement received a fresh impetus some time ago, and the English mill-owers raised their prices in so far as the people preferred to buy comparatively cheaper and more durable cloth of native manufacture; bnt it is high time now for the *swadeshists* to show their fast adherence to the movement, when the British mills have lowered their prices to beat down the *swadeshi* cloth-market. The English merohants were ill-advised to raise thelr prfces when the *swadeshi* was in full force, and to lower them when the movemeut has alreaey got a sound footing in the land. So long, therefore, as the promoters of *swadeshi* themselves will be true to the cause the country will have no more to fear the fluctuation of prices in the English market. Unhappily enough the sale of foreign-made stuff is totally at a standstill iu places like Bombay, Bengal and Delhi, showing that even the recent decrease in prices in England does not affect the spirit of true *swadeshism*.

The *swadeshi* movement.

BIHAR BANDHU, Apl. 25th, 1908.

151. A fine on a Lord! On what Lord! asks the *Bihar Bandhu* [Bankipore] of the 25th April 1908 and then ironically replies: "The same, who as Viceroy of India showed his extreme vanity at the Delhi Coronation Darbar by bringing together a hundred of the native ruling chiefs of India in humble submission; who, on the same occasion, held his own even in the presence of the Duke of Connaught, and who, on his way back from Delhi, while visiting the Vishnupada Temple at Gaya, openly boasted of his having convened a Darbar at Delhi which did not even fall to the lot of Asoka, its founder. This is the Lord, who has lately been fined by a London Magistrate for rash-driving on the single evidence of a petty police constable, while the plea put forth by defence was not accepted. It is a matter of great pitty that an ordinary police constable should have carried the day in spite of Lord Curzon's protestations. The very Lord Curzon whose capabilities were thought fit to wield the destinies of 30 crores of Indian people; to whom the Government was more partial than to any other Viceroy in granting leave to proceed home; to please whom the Government did not listen to the hue and cry of the whole of Bengal; whose Partition of Bengal has become a "settled fact," and whose policy, deliberations, and opinions were respected even when the *swadeshi* movement had come to crush British industry. Finally it is an occasion of great regret and shame for Lord Curzon who was looked upon by the Indians as the representation of their sovereign to have been disbelieved before a petty servant of a department whose highest officials in India would have gladly tied the lace of his boots."

The fine on Lord Curzon for rash driving.

BIHAR BANDHU, Apl. 25th, 1908.

152. The *Daily Hitavadi* [Calcutta] of the 25th April says that the intrusions of the Mohmand Pathans into the Punjab frontier have engendered fear in the heart of the *Indian Daily News*. The fear has been heightened by the illness of the Amir. Why all this nervousness? The Russians are now the friends of the British, while Japan is only too ready to help England. The fear of the *Indian Daily News* is therefore simply absurd.

The *Indian Daily News* and the Mohmand raid.

DAILY HITAVADI, Apl. 25th, 1908.

153. The *Khulnavasi* [Khulna] ef the 25th April speaks highly of the large-mindedness of Colonel Bird, I.M.S., of the Calcutta Medical College, who has settled a monthly pension of Rs. 10 on the family of a man who was overrun and killed by his motor-car. He has also paid Rs. 1,000 to defray the marriage expenses of the deceased's daughter.

Colonel Bird's generosity.

KHULNAVASI, Apl. 25th, 1908.

154. The *Nayak* [Calcutta] of the 25th April says that the Purneah Muhammadan Educational Conference, of which Dr. Subrawardi was President, expressed regret at the division of the Bengal Muhammadan Association into two bodies—one for Eastern Bengal, and another for Western Bengal. The Muhammadans are now slowly coming to feel the evil of the partition of Bengal.

The Bengal Muhammadan Educational Conference divided.

NAYAK, Apl. 25th, 1908.

NAYAK. Apl. 25th, 1908.

The English government of India.

155. In reference to the claim that England has given good government to India, the *Nayak* [Calcutta] of the 25th April writes sarcastically that people in India, when they die of starvation, bless the English for doing them a great service by sending their souls speedily to Paradise.

NAYAK, Apl. 25th, 1908.

Viscount Curzon fined.

156. Referring to the motor case of Viscount Curzon in London, the *Nayak* [Calcutta] of the 25th April says that in India, Viceroys and Lieutenant-Governors are not bound to appear before Law Courts. And yet there is the Queen's Proclamation declaring all Indians and Englishmen politically equal and fools amongst Indians have faith in this document.

NAYAK, Apl. 25th, 1908.

"Honest *swadeshi*."

157. In 1906, writes the *Nayak* [Calcutta] of the 25th April, Lord Minto said he was in favour of "honest *swadeshi*." Fair, just, equitable, free from fraud—these are the meanings which Webster gives to the word "honest". And none of these meanings applies properly to the word "honest" as Lord Minto used it. No English dictionary gives the word hardy, as a meaning of "honest." But perhaps Lord Minto used the word "honest" in the sense of "in peril," and he was in favour of seeing the *swadeshi* in peril. According to many honest politicians, language is intended to conceal one's feelings. Did Lord Minto follow this principle in his speech ?

NAYAK, Apl. 25th, 1908.

Government and money.

158. The *Nayak* [Calcutta] of the 25th April says that in the English domain money is like that *chakra* (circular weapon) of Krishna which can conquer everything. For money's sake the English Government must suppress the *swadeshi* movement. For money's sake it has, like Bacchus, become the presiding god of intoxicants. You must make rich offerings to it before you can sell them, or you will be caught by the evil spirits of the Excise Department and punished. If you become a teetotaller and persuade your friends and relations to become so, you will incur the displeasure of this god. Mark the recent incidents which have occurred in Poona in this connection. You can drink as much wine as you please, provided you pay tax to the English for it. You can adulterate everything, but, beware, do not adulterate wine. Again, if you become a drunkard and lose control over yourself in the public street, you will be arrested and made to pay a fine as an additional tax on wine.

NAYAK, Apl. 25th, 1908.

The situation regarding the Indian National Congress.

159. In discussing the present situation regarding the Indian National Congress, the *Nayak* [Calcutta] of the 25th April writes that the Bengal Extremists now seek unity with the Moderates, because they feel that if they cut themselves off from the latter party entirely, which party is strong in money and in influence, the Government would take advantage of their lonely position amongst their countrymen to enforce the most rigorous measures against them. As a matter of fact, the Moderates enjoy the favour of the Government, merely because they are not so outspoken as to what they actually want as the Extremists.

SONAR BHARAT. Apl. 25th, 1908.

A call upon Bengalis to rise to the occasion and save the country.

160. The *Sonar Bharat* [Howrah] of the 25th April writes:—

The Indian, more specially, the Bengali is effeminate by nature. His predilections have degraded his ideals, and have given a colour of sheepishness even to his conception of the old gods of the Puranas. But, continues the paper, how long, O brothers and sisters, will you remain in this sort of indolent effeminacy? The cancer that has grown upon the body of society requires the knife of a surgeon, and not the application of a poultice. Awake, arise, and kick down your articles of luxury. See how foreign-made articles of trade are overflooding your country. The foreigner is sucking the life-blood of the country; the people, harassed by the oppression of tyrannical demons, are running from place to place like lambs pursued by tigers. The heavy taxes they pay do not even secure for them a single drop of water during these hot days of summer. Be initiated into the *mantra* of fire, into the creed of (true) heroism, and with the name of Hari (God) on your lips, snap asunder the Mother's (the country's) cords of bondage. Drive out the enemy of the country with the most effective means of boycott. Shun foreign goods, and shake off foreign ideas and the spirit of litigation. Try to keep the wealth of the country,

and bring in more wealth from outside. What other means is left to save the country?

Suggested boycott of Goverment Promissory Notes.

161. The *Yugantar* [Calcutta] of the 25th April after pointing out that the total money value of Government of India Promissory Notes now exceeds 109 crores, asks what the value of these bits of parchment will be, if the English go away from the country now. And what is the binding force of these promises, and what is the guarantee that they will be kept? By saying "I promise to pay on demand" the English are sending away all the wealth of this country to England. The Indians have parted with all their property to the English in exchange for a mere verbal promise. Alas for their luck—what an unhappy moment it was when they placed their country in the jaws of the demon. Alas, O Indian, that you have not yet seen through the spell of the demon! Do not believe in what they say any longer. YUGANTAR, Apl. 25th, 1908.

Continuing the paper writes: In one hand take up the rod and with the other throw the parchments into the face of the English. Demand your money back. You will probably be kicked away contemptuously, assume then your own attitude and deal them a blow at their heads. In fact the time has now come when Promissory Notes may not be any longer used in this country; that thing must be boycotted.

"The world is (like) straw to the man without worldly desires."

162. After dwelling on the transitoriness of youth and beauty, the *Yugantar* [Calcutta] of the 25th April writes:— YUGANTAR, Apl. 25th, 1908.

That absence of worldly desires the Indian has not forgotten even to-day. Even now the unvanquished popular power can easily sever the cord of bondage which extends all over the country, with a stroke of the keen sword of that absence of worldly desires. Why then are the people not doing that? Because they have not yet come to realise that one man may take the cord of bondage at the hands of another man and put it round his neck. They do not regard that they are subject to others; they stand gaping at being called a subject people. We want to make them understand that the English make them a subject people. They laughingly dismiss it and say that destiny has made them so. The people by rousing whom, the revolutionary party is to-day trying to bring about a revolution will not be roused by considerations of ordinary self-interest. They hold self-interest in great disragard. They prefer death to coming under the influence of temporary excitement for the accomplishment of selfish purposes. Otherwise cannot the crores on crores of men stricken with famine to-day provide food for themselves? Is there no food in the country? Is there no money which they can help themselves to? Have they not strength to forcibly take possession of that money? They have these—food, money, strength, force, courage, all are present. But it is only when they will realise that all the good things of the earth are for the honest and that the dishonest have not the right to enjoy anything, that the austerities of the honest in the country have been interfered with, that the protector of the people is a non-Kahatriya robber who is putting obstacles plentifully in the paths of piety, it is only then that with a roar they will put forth their strength and the goddess of war, thirsty for human blood will dance and laugh boisterously. They do not understand niceties of language—the straight path of religion must be pointed out to them. Nothing more will have to be done. In their estimation, the world itself is like a piece of straw—not to speak of the evils of subjection under the English.

An exhortation to Indian youths.

163. The *Yugantar* [Calcutta] of the 25th April publishes an extract from the *Udbodhan*, which is an exhortation by Swami Vivekenand to the young man of India to cultivate grit of character and a love for the masses of their fellow-country men. YUGANTAR, Apl. 25th, 1908.

The Indians' aim.

164. The following is a full translation of an article under the heading "Go the way which secures the object wished for," which appears in the *Yugantar* [Calcutta] of the 25th April:— YUGANTAR, Apl. 25th, 1908.

In order to reach a certain fixed goal the traveller should first of all know the ways through which he would have to go. It is necessary (for him) to know which of them is straight and which is crooked. When the road to be travelled has been determined by means of proper consideration and counsel,

then recourse should be had to the means by which one can proceed at a quick and unobstructed speed. It is now necessary also to take into account the dangers of the road and one's own strength. It becomes a good man to consider all this wisely and fully and then to rely upon divine help for success in the endeavour.

People, who, after the path to be travelled has been determined, begin to advance without considering fully about (the means of) overcoming obstacles and about their own strength, but (at the same time) depend upon divine help, belong to the middle class. And those who instead of following any well-considered plan of action run about listlessly here and there, and (who) while they profess to rely on divine aid (literally, speak about divine aid) are at heart full of pride, are of the lowest (class).

These three sorts of men are indeed found at all times, in all places (and) in connection with all undertakings. There is nothing in this which entitles anybody to blame or praise, for as such things take place under the influence of *Prakriti* (fundamental principle of the universe) that man is compelled to perform acts like a powerless (being) inspite of the possession of the faculty of discerning right and wrong. We shall try to ascertain our present political situation after discussing a little about the first two classes.

What is our aim? Though at first it is easy to give a reply to it, but after a little consideration it does not appear to be so easy. Some will answer (that our aim is) the deliverence of (our) country; some will say, "We will exercise the ruling power ourselves;" some will say, "Our aim is indeed to attain to the position which is occupied by the people of other independent countries of the present times;" and so forth. And indeed several men will give several sorts of answer according to their own individual conviction and training. Delivering the country, exercising the ruling power, or looking at the condition of other independent countries and being like them—each of these is no doubt within our aim, and there is not the least doubt about those who will strive towards the above mentioned aim with girded loins and rapt attention, being our sincere friends. But shall we move on in the path of action with only a part of the aim in view (literally, kept fixed)? Will only a part of the aim be the material for building up our life? Shall we not try to find out what our aim is in its entirety? The question now is, if all these be only a portion of our aim, what then is the aim in its entirety? Hence we also say (that) the whole aim is the protection of what is our own—the protection of that naturalness which is natural to man, the protection of the customs and ideas of Indians which have been determined by great men, the protection of the system shown by great men who were possessed of spiritual wealth. India is a vast tract of land. Living here numerous Brahmins, Khatriyas, Vaisyas, Sudras (and) (*Varshis*)? who are eager to act according to the advice kindled by ideas from the Vedas, philosophy, Smriti, and works such as the Puranas, and who are faithful and resolute, (and also) thousands and thousands of Islamites who are able to realise the substance of sayings which can kindle piety, (who are) persevering (and) to whom (their) religion is (as dear) as life, have become incorporated into the Indian society. Here Buddhism attained to the zenith of political and spiritual advancement; and many men who remember that situation, possess moral power, have a single purpose, (and) are rigid in their vow are resolved to save India from the grim jaws of misery. There are present here hundreds and hundreds of men who belong to the Christian religion, who are quiet, self-abnegating, devoid of hatred, (and) are devoted to their own country. Is not the thing which these men, to whom religion is all in all, look upon as exclusively their own identical? Certainly it is identical. How much longer can they put up with repeated shocks on the religious and moral beliefs which are dearer to them than life, are natural, and are bound to them by root? How much persecution, insult and oppression are being committed by people of Satanic or demoniac disposition on men who, being moved by a material or spiritual ideal, which is dearest to them, are trying to maintain their beliefs? The influence of Satan is being noticed in manners, customs, ways and principles, and even in daily work. The education is demon-like, the endeavour is demon-like, the ideas are demon-like, and action has become tainted with a terrible demon-like spirit. If this demoniac oppression is not oppression, is not opposed in the

divineland of India, then where else shall it be? All the religions of the world have, in obedience to a clever arrangement of God's, come and met together in one place; is there no other purpose for it? Whoever has come here, has indeed been compelled to worship it as (his) land of birth (and) as his own country; is there no purpose underlying this act which is to be fulfilled in the remote future? It is true that during the present times Western people, who only profess to follow the Christian religion and are greedy of money, have not, after coming to India, accepted Mother India as their mother; it is true that instead of being charmed by the simplicity of the deecendants of Islam and Rishis, who are devoted to their religions and are in distress, they have artfully brought about the ruin of their material condition; it is true that they have by draining the vast heap of the wealth of Mother India, who is like a Kamadhenu* caused innumerable men and women fall into the mouth of death; but by spreading the Christian religion among low-class Sudras and tribes other than the Sudras, they have shown to low-class Indians, who are naturally devoted to their religion, a flame of light of the ancient religion of India whose lustre has become dim by the influence of ages. They were from the outset capable of appreciating the teachings of the Rishis; they had a religious spirit hidden within their hearts; infatuated by the apparently heart-winning words of the preachers of the Christian religion, they took the very wealth of their own as the property of others; (and) thus a strange incident took place. Those, who being under the influence of a Satanic policy had disregarded Mother India, who have never any sympathy with India's sufferings, who have not got the power to understand or act according to the ancient ideal of India, who are the personification of insolence and pride, and who, even after understanding by means of intelligence and argument that the Indian ideal is the best in every way, are not willing to admit it to be so by (words of) the mouth—those Satans who are subject to the passions of anger and rudeness, are incapable of realising the very deep Indian or divine system which is the source of simplicity, knowledge, wisdom, strength, prowess (and) heroism, which are desirable both in this world and in the next, and hence, intoxicated by pride, they began by force, artifice and deceit to introduce among the Indians, who had become powerless by force of time, habits, which bring on only temporal consequences, are fully of external show, which gratify the carnal appetites and are full of great unrest. They were even successful for some time (literally, for some days), but it is a law of nature that the purpose of the wicked cannot remain hidden for ever; when under the influence of that law the sons of Indian Rishis, the Islamites, and the Buddhists came to understand fully the Satanic tricks of the Christians of India who are (like) a pitcher with poison (inside) and milk on the top (literally, at the mouth), they then began to think about the means (of getting rid of the Christians). The Buddhists and the desendants of the Rishis belong to India, there is nothing to say against that; hence the land of birth of both is indeed one and the same. The Islamites have been for many generations living in this country accepting it as their foster-mother. The land of their religion is Arabia. But India is the land of their birth; hence they have become one with the ancient inhabitants as regards the land of abode, and by living together and being brought up and nurtured (and) educated with their neighbours for a few hundred years, the difference that existed between then before have to a great extent been removed, (and) the little that remains will pass off in the course of time. The wicked men, who are possessed of a demoniac nature had thought, that as soon as a number of men took up their (*i.e.*, of the wicked men) religion those men would become of the same nature as they, and that they (*i.e.*, the wicked men) would work out the welfare of their own country and their own nation by appealing to religion, and, by keeping the Indians powerless till eternity, with the help of Indian Christians, as well as by making them armless, by selling (them) justice, and by setting up disturbances, (and) by draining India's money by trickery, force and artifice, but Providence is unfavourable (to them). Whose power is it to go against the will of God? When after two or four days the illusion caused by the external glitter had passed off, then they, (*i.e.*, the people) could understand that the Satans had laid out a

A cow which is supposed to give milk whenever required.

terrible net for the purpose of the accomplishment of their self-interest. It is because the few Indians of high family, who had welcomed the Christian religion, had already understood this fact, that they became eager to build prayer halls, etc., for Indian Christians separately from those of the Whites. The cause of this idea is their (the converts') being hated as black men.

People of all classes have indeed now understood that they are being ruled in a very unjust way, (and) that in the name of sedition the royal rod of punishment is being applied to them very inhumanely. The time has come for regaining the kingdom which a few intelligent and clever persons, who used to carry on the work of Government, kept as a deposit with the demons. If the task, which had so long been placed in the hands of others for the sake of establishing worldly peace, be not performed now, society, customs, education, religion, everything will be destroyed to the roots. Moreover in the present circumstance when the spoliation of the money of India has reached its utmost limit there will be no limit to the misery of the people of this country. Just when all these (ideas) came across the people's minds and they were looking out for the means, at the very time appointed by God, (and) at an auspicious moment, the *swadeshi* agitation, the boycott, strikes, loss of patience in suffering oppression, riots, free fight with the police, entering into jail with a smiling face, etc., and things like these, appeared and divulged the trend of the people's minds. Every one now wants to get back the property he has kept in deposit. The descendants of the Rishis want a kingdom which is well governed by a person or persons possessing Khatriya virtues and which can promote religion and is properly administered; the Islamites want a kingdom administered by persons who are religious, spirited, impartial, (and) efficient. Buddhists, Christians, and all others want the same thing. Hence we see that so far all indeed have the same aim. But all have not as yet got a clear (literally, fixed) vision of the aim; sometimes they see the aim in front, or sometimes they lose sight of the aim and are spinning round here and there. This is exactly the situation at the exact present time. If we walk with unimpeded force and at a quick speed through this situation, keeping the aim fixed (in view), ascertaining the way to go, (and) gradually getting over obstacles, and dangers, we are sure to arrive at the goal ere long at the time appointed by God. Many indeed have understood what God's will is. God has changed the trend of Indians' feelings; now the time has come for changing their (mode of) action.

There are only two ways for performing that action. We shall in this article show those two ways. The first way is what almost all the educated and half-educated men have now taken to. Preaching love for the country, proclaiming the oppressions committed by foreigners, describing (the peoples') own misery and taking counsel for removing it and so forth, to stand up against and try to oppose oppression according as it is possible at a place, giving bodily punishment to oppressive persons, to learn (the use of) and collect arms as far as possible, seek protection under well-wishing foreigners, having recourse to the policy of "divide and rule" and thereby separating from the oppressors the persons who aid them, gaining the help of people who are fellow-sufferers (and) are discontented and given to forming fixed resolves and resolving upon the deliverance of the country by submitting to self-sacrifice as much as possible, etc. This is a mixed path, that is, this path has been discovered as a result of contact with foreigners; this path is the outcome of foreign education. Almost all people, who are now devoted to acts beneficial to their country, are trying to advance by this path. This is the same path by which foreigners by collecting external forces by all means stand and work against the powerful and oppressive rulers. It is the same way in which Washington, Mazzini, etc., became successful in delivering their own countries from the grim jaws of foreigners. First there is discontent, next strikes, after it petty riots and disturbances, after that forming into bands and with some method putting (the people's) own strength to test against local oppression, and collecting money. Last of all, after thus increasing excitement throughout the whole country (and) being guided by wise (and) efficient leaders, inviting the unrighteous and powerful enemy to a face to face battle, and chastising (him) by means of punishment, to accomplish (the peoples') own object and to establish proper

methods of work, etc. If the ideas created by foreign education had not found their way into India, then perhaps Indians would not have to-day had to have recourse to this policy. It is known to all that in this (policy) many things have to be done in secret; that one has to remain always with a heart full of fear and an anxious mind, that it becomes difficult to find men to whom one can open out one's mind; that in order to get at the materials for destroying robbers of great power one has to depend on them (the robbers themselves), and that even if the materials are obtained with great labour, it becomes difficult to find out a place where they can be kept in security and to distribute the materials among men who have girded up their loins; and that, last of all, even if the necessary materials and men be collected with superhuman labour, there is no certainty about the result of trying conclusions with the strong demons, who are travellers by a similar path, trained in (the use of) and equipped with their own arms, and are skilful and experienced in overcoming the dangers and obstacles of the road. The object may or may not be achieved. Hence it appears that the path is full of dangers, and that there is some chance of one's getting lost even after nearing the goal. Of course, those who have come down into the field of action, thinking that the last result or the result of any act is under the influence of Providence, deserve to be called the leaders of, and the highest among the travellers by, that path. And as far those who think "there is no other road but this," and under the influence of pride think "it is by this road that we shall surely reach the goal"—we cannot give them a high place even though they may be patriotic and energetic. Power is necessary for protecting one's own property. If I cannot possess a power greater than the power which is ruining what is my own, then the power of the enemy is sure to destroy what is my own. The enemy's party is well trained in and accustomed to all that is possible to be performed by the power of modern science, by the power of wealth, and by the power of men. Hence we may indeed gain some power by adopting their means and intelligence, but since we are new in that task and since there is no opportunity for acquiring a training before one stands up in a face to face battle, there is bound to remain a doubt about the sure accomplishment of our object. If you just fully consider the affairs of other countries, you will be able to understand that there are many kinds of difference between India and other countries.

We are to-day anxious thinking about the power with which we may save ourselves from the oppression of the demons; but if we had to-day the strength gained by asceticism, then we would have had no anxiety (and) we would not have had to commit acts like cowards or thieves. The strength of asceticism is gone—(it) has been lost but there is no time for lamenting. Many things have indeed been lost, and now that a desire for regaining (them) has arisen, then all indeed will have to be regained one by one. Power is necessary in order to regain (these), (and) power depends on asceticism. Is there no one among those who have for ancestors Vashistha, Agastya, Viswamitra, Hajrat Ali, Omar, Osman, (and) Abu Baqr, who can protect what is his own by becoming strong with the strength of asceticism? Propitiate the gods whom each of you worship. Direct your minds to introspection and see how much power lies hidden within you, and you will find that only a portion of (that) power can annihilate the entire race of the demons. That power is within our own control only; for that one has in no way to depend on foreigners, one has not to act like a coward (or) a robber. Go away to solitary places, and making a firm resolve and observe half a fast or full fast as you think best until that power is awakened, and sit in the same posture saying, "I will not show my face in human society without being possessed of power", and pray for power with your attention fixed to the god you worship, (and) you will find that before long you will be possessed of power and your good luck will come, (and) the ten quarters will tremble at your roar. It is by virtue of this power that Rama Chandra was able to kill single-handed fourteen thousand powerful monsters at Janasthana*; it is by being strong with this power that in the great war Arjuna became famous in the three worlds; it is on account of this power that Hazrat Ali, Osman and Omar, earned virtue and wealth by defeating within a very short time

* The name of a country established in the southern part of India by the demon Ravana.

heroic antagonists in many places. We say again, this is the best path, in this path the gathering of greater power and attaining to success in your endeavours are certain. We have shown both the two paths now—

Brothers, go the way which secures the object wished for.

DAILY HITAVADI, Apl. 28th, 1908.

Hasty return of Lords Kitchener and Minto to Simla.

165. The *Daily Hitavadi* [Calcutta] of the 28th April says that Lords Kitchener and Minto have with great haste returned to Simla—the one from the North-Western Frontier, and the other from his tour—and says that most probably there is great trouble brewing in the frontier.

DAILY HITAVADI, Apl. 26th, 1908.

Afghanistan and the Mohmand trouble.

166. If it is true, writes the *Daily Hitavadi* [Calcutta] of the 26th April, that Sirdars Enaitulla and Nasirulla are now in Jelalabad and that arms and ammunition manufactured in Afghanistan are being freely sold at the place, it is certain that the Mohmands are being helped by Afghans in their quarrel with the English. Again, it is rumoured that Sufi Molla asked the Amir to declare *jehad* against the English, but that His Majesty declined to do so.

HITVARTA, Apl. 26th, 1 08

The Allahabad Convention.

167. The *Hitvarta* [Calcutta] of the 26th April criticises the deliberations of the Allahabad Convention, and says that being constituted of the Moderates only, it had no authority to frame rules for the conduct of the Congress and therefore they would not be binding on the nation. In concluding the article, the paper says India can never triumph against the injustice of oppression-liking aliens without unity. Anglo-Indian journals who, says the paper, have ever been our enemies, are rejoicing at the resolutions of the Convention. This is sufficient proof of the fact that they are not conducive to the good of the country. The Indians should take note of this, for there is yet time.

HITAVARTA, Apl. 26th, 1908.

Assault on a Post Master in the Punjab.

168. Referring to the assault by Colonel Edwards, Civil Surgeon of Srinagar on the Sub-Post Master of Garhi, on the Jhelum-Bayley road in the Punjab, the *Hitvarta* [Calcutta] of the 26th April regrets that the Post Master only reported the affair to his superior officer and employés. Thanks to the salt of the English. It has converted the inhabitants of a brave province like the Punjab also into people as forbearing as an ass.

HITVARTA, Apl. 26th, 1908.

Scarcity in India.

169. In an article on the marginally-noted head line the *Hitvarta* [Calcutta] of the 26th April refers to the budget speeches on the subject and says that it is also something that Government should have admitted the fact of high prices, nay it has promised to enquire into the matter. But when the thing is going to be enquired into and what measures are taken to check it no one can foretell. The rule with our statesmen has been to act at once in a good cause, but it is quite the reverse with the English statesmen. Scarcity has existed in the country for years, and there has been agitation for an enquiry; the attention of Government was also drawn last year during the Budget debate; but nothing has been done yet. There is no end to the misery of the middle classes. Government has also repeatedly admitted this, but what has it done to check it? A small allowance given as compensation to a handful of its servants cannot mitigate the misery of the whole country. Why has not the Government then enquired into this matter?

Alas! if the high-salaried officers of Government could realize the hardship of the poor people, and if they had really some sympathy with them, we would have long before this seen the Government adopt measures for the mitigation of their hardship. O Englishmen! you have been enjoying your life at the expense of our life-blood, why should you then look to our misery? You have neither the capability nor the inclination to understand our difficulties. When you are told the cause of the distress you cleverly explain it away, but never make any sincere efforts to find out what the real cause is. You admit the distress over and over again, but do nothing to prevent it. Are these the signs of your Western civilization and sympathy? O English, you are a curious people! To the objection raised by the people about the export of grain to foreign countries you say that it is to our disadvantage, but you do not say wherein lies our gain.

The Hon'ble Mr. Gokhale pointed out the unlimited issue of silver coin as one of the causes of the high prices, but the Hon'ble Mr. Baker replied that there was no such issue; but his statement is quite unfounded as would appear from the facts adduced by the Hon'ble Mr. Gokhale who unfortunately, under the rules of the budget debate, could not rebut Mr. Baker's argument. The question should be carefully looked into. There are other questions besides which should be thoroughly investigated into along with the above, viz. (1) if the increase in wages has been in proportion to the increase of prices of food-grains; (2) if the rainfall would not be better in future; (3) why the agriculturists cannot now store grain as they did before; (4) why the agriculturists have not been benefited by the increase of prices; (5) what connection has it with the Government taxation, and lastly, what is the cause of present distress? In conclusion, the paper would urge that no time should be lost to start a thorough enquiry.

DAILY HITAVADI, Apl. 27th, 1908.

A seditious placard in Kalight.

170. The *Daily Hitavadi* [Calcutta] of the 27th April says that recently a placard appeared on some of the telegraph and telephone posts in Kalighat in which the people were urged to rise against the English, for, it was said, that a hundred Mauser rifles had been secured. This was surely the work of some mischievous man, bent on making a fun on the Police. The matter is now under Police investigation. The *Englishman* will most probably move heaven and earth on the matter.

HINDI BANGAVASI, Apl. 27th, 1908.

The unexpected result.

171. The result of the last Tibet expedition like that of the partition of Bengal, says the *Hindi Bangavasi* [Calcutta] of the 27th April, has been quite the reverse of what the English merchants expected, for it has awakened that country to its present condition, and with the support of China it is trying to start cloth-mills and watch and gun factory to the chagrin of the English merchants who expected sale of their merchandise there.

HINDI BANGAVASI, Apl. 27th, 1908.

Self-Government in Hayti.

172. In a long article on Self-Government in the Hayti Island, the *Hindi Bangavasi* [Calcutta] of the 27th April, referring to the despach of English, French, German and American warships to put down the recent rebellion there, describes the oppression of the Spaniards on the natives of the island, and points out that the flame of rebellion was kindled in the island from the day that the Western nations set thier foot on it. The island has long been engaging a Republican form of government, but still there is no peace there. This has afforded an argument, says the paper, to the enemies of self-government who contend that to introduce the system of self-government in a country which is not ripe for it, is simply mischievous. Many a selfish Anglo-Indian who is an enemy of this country has reached the above sentiments in opposing the present agitation in the country, but broad-minded statesman, whose vision is clear, see that all the trouble in that island has originated in the continued oppression of the foreigners, viz., the Spaniards, and that a lapse of four centuries has not been able to restore peace in the country. The population of the island was on the date of its discovery eight lakhs, but no trace of a single soul out of these was to be found towards the middle of the eighteenth century. Seeing this, who can deny that the inhabitants of Hayti, suffering from the oppression of the white races, have raised the present standard of revolt? Such must be the result of trying to bind faster a subdued nation. History abounds in samples of this. Those who have eyes can see this clearly, but it is difficult to show it to those who though have eyes yet would not see.

MEDINI BANDHAB, Apl. 27th, 1908.

Famine, water-scarcity, cholera, etc., in the district of Midnapur.

173. The *Medini Bandhab* [Midnapur] of the 27th April publishes reports of severe famine, water-scarcity, cholera, small-pox, and diseases of cattle in many villages in the district of Midnapur. The following are same of the affected villages:—

Mahisadal, Ramjibanpore, Jharagram, Garabeta, Baramahanpur, Ramnagar, Khagda, Sagareswar, etc.

SANDHYA, Apl. 27th, 1908.

The rule of conduct in all dealings with the *Feringhis*.

174. The rule of conduct in all dealings with the *Feringhis*, says the *Sandhya* [Calcutta] of the 27th April, should be blow for blow. So long as the Bengalis submitted meekly to all oppression and humility at the hands of the *Feringhis*, they never hesitated to spit and spurn at the natives. But now the weather has changed. The *Feringhis* complain that Bengalis are unmannerly. This they never are. Their fault has hitherto been too much refinement of manners.

DAILY HITAVADI, Apl. 28th, 1908.

Gun-running in the Persian Gulf.

175. Referring to the recent seizure of fire-arms in the Persian Gulf, the *Daily Hitavadi* [Calcutta] of the 28th April asks if contraband fire-arms like these do not reach the frontier tribes of India. Many people are suspecting that there is some Western power at the back of these tribes. The situation, however, is becoming more and more serious.

DAILY HITAVADI, Apl. 28th, 1908.

Mr. S. M. Mitra's "Indian Problem."

176. The *Daily Hitavadi* [Calcutta] of the 28th April writes as follows:—

The reader has not, we think, as yet forgotten the name of Siddha Mohan Mitra, that shame of the Bengali race who is a past master in the art of applying oil to the feet of officials. With the hope of getting the favour of the English, this man of virtue sits at their door like a dog hankering after table-leavings, improperly scandalises his own country and his own nation, and sometimes gets a favourable touch of the feet of the white lords by supporting the actions of the despotic officials of this country. But even by this sycophancy the lord is not being able to get the object of his desire. Uncommon is the propensity of this son of a Mitra for licking the feet (of others). And so like a *Brahmin's* dog, he is not forsaking the door of the English with the hope that his object will be fulfilled in the end, and is shaking the firmanent with an unceasing song of praise of the English rule and with the sound of *joy* (victory) (for the English).

Providence alone knows what reward the English, puffed up as they are with the intoxication of their empire, will pay for the treachery of this shame of his family to his own country. But for the present he has got high praise in the Anglo-Indian circle. Our Anglo-Indian contemporaries also have taken this opportunity to shower some flowers and the dust of their feet on the head of this man. This favour from whitemen has conquered (literally, melted) him altogether; and he has written a book in which he has condemned all beneficial movements of this country and praised the Civil Service, and thus wrought his sycophancy to its full measure. The name of this book is "Indian Problem."

The book is, from beginning to end, smeared with the scandal--balm of hypocritical loyalty, and full of the poisoned pricks of treachery to his own country. That is why this book has tasted so sweet to our Anglo-Indian contemporaries. They are loudly singing the praise of this book, and are expressing astonishment, with their feline eyes wide open, at the sight of a weak Bengali turning into a crocodile with the hope of getting the leavings of Englishmen's tables. Whether or not, Siddhamohan succeeds in securing his object by applying oil to the feet of Englishmen, his book at least will get high favour in the Ango-Indian cemmunity. Besides that, the book condemns the Congress and is full of the praise of the lords of the Executive department and its preface is written by Sir George Birdwood, K.C.S.I. In this state of things how can the great Anglo-Indian lord, refrain from favouring it?

In the dedication also the writer, puffed up as he is with the glory of his slavishness, has given evidence of his talents. He has dedicated the auspicious fruit of his talent for sycophancy to Earl of Cromer of Egyptian fame. The choice has been faultless, but in our opinion it would have been better if this offering of reverence had been made at the feet of Lord Curzon, the late hired *badshah* of India. In this matter, however, the author's intelligence is more far-reaching than ours, and he has beaten the right bush.

The learning and intelligence that he has displayed in the book is too much to be related with one mouth. "The present crisis," "Englishmen's wire-pulling," "Deportation," "Famine," "Partition of Bengal," "the Bengali language," "Necessity of repressive Government," "Drinking-water,"

"Native Princes," "National Congress," these and a few commercial subjects form the subject-matter of this book. In every one of these this great man has given evidence of meanness, presumption, shamelessness and treachery to his mother-country. The manner in which he has attacked the talented, spirited and patriotic popular leaders and the patriotic populace of India cannot but raise a torrent of anger against, and contempt in the heart of, every truthful and impartial man, and lead him to say like the great poet Madhusudan: —

"Burn this book by a *Chandal's* hand, turn into ashes and throw them into the water of the Karmanasha."

This man, who is so devoted to the Englishman's boots and who is fed by the juice of beef, pork, mutton and fowl, has supported Regulation III of 1818 on the practice of banishing people obtaining in Native States, has tried to whitewash the blackened foreheads of officials by laying the blame of famines and water scarcity on the shoulders of the people of the company, has, in a few sentences, proved the futility of the proposal to separate executive and judicial functions, has taken up the side of the Civilians, intoxicated with power, and has abused all well-wishers of India like Mr. Keir Hardie. In short, he has explained away all our wants and grievances and has most abjectly salaamed the officials. We await eagerly to know what reward Mr. Mitra gets from the English for this uncommon sycophancy, and whether he gets the highest position of slavery for his trachery to his mother-country.

Many people had not the idea that such a man could be born on the soil of Bengal in this age. But truth is stranger than fiction. When the same desire as had impelled courageous Princes to consign their daughters and sisters to the lust of men belonging to a different country and professing a different religion, has bloomed in Siddhamohan's heart, there is nothing on earth which he cannot do. It is to be regretted, however, that he is far away in a foreign land, so that the Bengalis are unable to give him a fit welcome. If ever he shows his burnt face in this country, the Bengalis will know with what thing to string a garland to hang on his neck.

Manchester piece-goods to be sold at a discount.

DAILY HITAVADI, April 28th, 1908.

177. The *Daily Hitavadi* [Calcutta] of the 28th April says that so long as Manchester's contracts with China for the supply of piece-goods lasted, the price of Manchester cloths in this country went high inspite of the *swadeshi* movement. But now that these contracts are over, and China has begun to take her necessities from Japan, the effect of the movement is being felt very keenly in Manchester and by the importers of Manchester piece-goods in Calcutta. The godowns are stocked and the sale is at a minimum. The white cloth-merchants of Calcutta have, therefore, decided to strike a terrible blow against the *swadeshi* movement by selling all the Manchester goods stocked in their godowns at a discount of 25 or 30 per cent. and thus undersell *swadeshi* piece-goods. The writer urges the people of the country to stick to the *swadeshi* movement, for if the English can once again conquer the piece-goods market, they will soon raise the price of piece-goods and the old condition of things will return. The student community is urged to instruct their co-villagers in the *swadeshi* cult during the ensuing summer-vacation.

"*The Indian Problem*" by Mr. S. M. Mitra.

SANDHYA, Apl. 28th, 1908.

178. The *Sandhya* [Calcutta] of the 28th February writes:—

There is a class of men who earn their living by fawning upon rich people. Wealthy people are always surrounded by a host of such men who make it, as it were, theobject of their lives to please their masters. Rich men are generally fools, but they are nonetheless fond of hearing their own praise. Their parasites takethe fullest advantage of this weakness and extol them right up to the skies, and get many a handsome gift in return. These men may be called clever flatterers. There is, however, another class of men who make it the business of their lives to flatter the *Feringhi*, though they know full well that they will get nothing in return for such service, and they can never have the privilege even of going near the house where the *Feringhi* dwells. These silly people do not any the less cease to hover near the place where the *Feringhi* may happen to be, and feel highly gratified if they can get a stray glance or a

chance smile from him; for the *Feringhi* is too clever to give them even a bad shilling in return for their pains. One Siddha Mohan Mittra belongs to this class of men. This man used to practise as a pleader at Hyderabad or somewhere else in the Deccan, and he has now blossomed into an authority on Indian questions and has written a book named "The Indian Problem." In this book he blasphemes his own people and whatever belongs to them, and applauds the *Feringhi* and his government. As for the *Feringhi* he is immensely pleased if he finds an Indian reviling his own countrymen, and the "Fishwoman of Koila Ghat" (meaning the *Englishman*) has devoted one long column in singing the praises of *The Indian Problem*. But let us tell you, dear fellow, you may be a traitor to your country or flatter the *Feringhi* as much as you can, rest sure that the *Feringhi* will give you nothing in return.

DAILY HITAVADI, Apl. 29th, 1908.

A vantage ground for the Indian boycotter of foreign goods.

179. Referring to the possibility (hinted in certain quarters) of foreigners boycotting Indian raw materials as a punishment for the boycott of foreign goods declared by the people of India, the *Daily Hitavadi* [Calcutta] of the 29th April says:—

That the idea is quite absurd has been also held by no less an authority than Sir Edward Law, the late Finance Member of the Government of India. Boycott the Indian raw materials, and factory operations will starve in their millions in Europe. The native agriculturist will suffer only for one year; the next year he will grow rice and sugarcane in the place of jute and indigo. Here is a vaniage ground for the Indian boycotter.

SANDHYA, Apl. 29th, 1908.

Cholera in the district of Midnapur.

180. The *Sandhya* [Calcutta] of the 29th April quotes from the *Tamalika* an account of a havoc caused by cholera in the village of Kalyanpur, district Midnapur. Seventy or eighty deaths are reported to have occurred there within four or five days.

SANDHYA, Apl. 29th, 1908.

Belati articles to be avoided as a poison.

181. The *Sandhya* [Calcutta] of the 29th April says.—

The present chronic poverty in the country is due to the people's fondness for the gaudy *belati* articles. It is with these that the foreigners have drained all wealth out of the country. The cheapness of these articles is their bane. The native artisan could never compete with the foreigner for this one one reason. The only remedy lies in the boycott. Our vow, so far as it has been acted up to, of never touching *belati* articles has congested the godowns of the *Feringhi* merchants. It is rumoured that they will reduce the price of *belati* cloths from Rs. 4 to Rs. 2-8 per pair. Let no one come within the magic circle of cheapness again. *Belati* articles should be avoided as a poison even if they were distributed.

URIYA PAPERS.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

A fire in Bhubaneswar.

182. The *Sambalpur Hitaishini* [Bamra] of the 28th March learns from its contemporary of the *Nilachal Samachar* that on the 13th February a fire broke out at Bhubaneswar, which consumed 232 rooms with thatched roofs.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

Cholera in Pallahara.

183. The same paper states that cholera has broken out at the headquarters station of Pallahera and that 12 persons have already died of the fell disease. Babu Paramanand Pal, a half brother of the Raja of Pallahera is one of the deceased.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

A meritorious officer rewarded in Bamra.

184. The same paper states that Mr. Narayan Chandra Das, the Tahsildar of Kochinda, who has been ably and successfully discharging his duties in the Bamra State for the last 10 years and who succeeded in securing recognition of his services even by His Honour the Lieutenant-Governor of Bengal, during His Honour's last tour in that State, has been rewarded by the Raja of Bamra with a bonus of Rs. 100 coupled with a free grant of 16 *mans* of arable land.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

The recent riots at Tuticorin in Madras.

185. Referring to the recent riots in Tinnevelly and Tuticorin, the same paper observes that the action of the mob was no doubt very bad, that the police was justified in firing at the dangerous crowd and that the reign of law and order should commend itself to every honest citizen.

186. The same paper states that the Raja of Surangi in Ganjam has earned the gratitude of his people by prohibiting the sale of paddy belonging to that State in any place not included in that State. This step was found necessary for the conservation of food-stuffs in Surangi, which is not free from the general distress prevailing throughout India.

Conservation of food-stuffs in Surangi.

SAMBALPUR HITAISINI, Mar. 28th, 1908.

187. The *Utkaldipika* [Cuttack] of the 21st March states that the health of the Cuttack town is good.

Public health in Cuttack.

UTKALDIPIKA, Mar. 21st, 1908.

188. The Masumpur correspondent of the same paper states that the butchers of that place are carrying on a roaring trade in beef with such vigour that the health of the villages is in danger owing to the want of proper scavenging arrangement. It is said that a very bad smell proceeds from bones and blood that are lying here and there. Dogs and jackals aided by vultures and crows add to the dismay of the people of Masumpur. The butchers should therefore be called upon to carry on their trade subject to certain rules and regulations.

Public health in danger in Masumpur.

UTKALDIPIKA, Mar. 21st, 1908.

189. The Jajpur correspondent of the same paper states that cholera prevails in that part of the Cuttack district, and some persons have already died of the disease.

Cholera in Jajpur.

UTKALDIPIKA, Mar. 21st, 1908

190. The same paper states that the sky was cloudy, more or less in the last week. Some of the mornings were foggy. The temperature is rising.

The weather in Cuttack.

UTKALDIPIKA, Mar. 21st, 1908.

191. The same paper states that a storm accompanied with rain and hailstones raged so furiouly in the Patia jungles on the 17th of the last month that trees within an area of 300 square yards were either uprooted or broken. It is said that some cattle lost their lives.

A furious storm in the Patia jungles.

UTKALDIPIKA, Mar. 21st, 1908.

192. The pleasures incident to the *Dóla Jatra* in Barua in Jajpur were marred by a heavy gale accompained with rain, which prevented the gods from appearing in public. The sight-seers were much discouraged, while the shop-keepers could not sell anything.

The *Dóla Jatra* in Barua in Jajpur.

UTKALDIPIKA, Mar. 21st, 1908.

193. The Jajpur correspondent of the same paper states that the tobacco and *china* in that subdivision of the Cuttack district were, to some extent, damaged by an unexpected fall of hailstones. Young mangoes were also damaged.

UTKALDIPIKA, Mar. 21st, 1908.

194. The same paper states that the state of the Bahukud School in Cuttack is bad. Both Hindu and Muhammadan residents of that place and its neighbourhood should contribute towards the maintenance of the school in a satisfactory state.

The Bahukud School fares not well.

UTKALDIPIKA, Mar. 21st, 1908.

195. The same paper approves of the action of the Viceroy in not permitting the provisions of a Bill drawn up by Dr. Rashbehari Ghose to be included into the Code of Civil Procedure Bill, which has been passed into law. Dr. Ghose has been permitted to bring those provisions again before the Indian Legislative Council in the shape of a small Bill called the Public Charities Accounts Bill. The writer seems to be favourably disposed towards this Bill.

Dr. Ghose and his Public Charities Accounts Bill.

UTKALDIPIKA Mar. 21st, 1908.

196. The same paper gives the substance of the Whipping (Amendment) Bill and seems to approve of its provisions as a whole.

The Whipping (Amendment) Bill.

UTKALDIPIKA, Mar. 21st, 1908.

197. A correspondent of the same paper points out that the name of Orissa has been put in the black book of powers both human and divine. The Divine Power has so ordained that flood and draught have visited the land. The Human Power has let loose Revision Settlement Ameens on the people, when they are crying for food and has gone so far as to impose a tax on the pilgrims in the shape of license fees on the lodging-house keeper in Puri. Thus the cup of misery is full.

Orissa in the black book of powers—divine and human.

UTKALDIPIKA, Mar. 21st, 1908.

SAMBAD VAHIKA, Mar. 26th, 1908.

A Ticket Clerk in Balasore practising deception on passengers.

198. A correspondent of the *Sambad Vahika* [Balasore] of the 26th March gives details of fraudulent acts committed by the Ticket Clerk at the Balasore station on the Bengal-Nagpur Railway. He demands from the passengers only rupees, on the ground that he has no time to count smaller silver, copper or bronze coins. He thus finds an opportunity to hand over balances to passengers, who, being in a hurry to get into the train, do not care to count the smaller coins given them by the Ticket Clerk, who generally pays them less than their dues. The correspondent is prepared to substantiate the statements he has made in his letter. The editor also states that he heard similar complaints from a Marwari friend of his. The attention of the Traffic Superintendent, Bengal-Nagpur Railway, is drawn to the matter at once.

SAMBAD VAHIKA, Mar. 26th, 1908.

Exclusion of Western Bengal from Eastern Bengal Service not approved.

199. Referring to the resolution of the Government of Eastern Bengal that students, who graduate from the Sibpur Engineering College, will have no chance to enter Government service in Eastern Bengal, the same paper points out that on the same principle no Eastern Bengal man can have any chance to enter Government service in Western Bengal. This is not fair, and the attention of the two Governments is drawn to the matter with the request that they will reconsider this decision on these delicate matters.

SAMBAD VAHIKA, Mar. 26th, 1908.

A Postal complaint.

200. A Mayurbhanj correspondent of the same paper complains that he does not receive his dâk punctually, through the neglect of the postal peon concerned. The editor draws the attention of the Postal authorities to the matter.

SAMBAD VAHIKA, Mar. 26th, 1908.

The awful situation in Orissa and the duty of the Government and the representative bodies in that Province.

201. In reviewing the present economical position of India, the same paper makes a pointed reference to the awful situation in Orissa. After defining the duty of the Government towards the starving millions among its loyal subjects, the writer draws the prominent attention of the *Utkal Union Conference* to this important matter.

SAMBAD VAHIKA, Mar. 26th, 1908.

A melancholy fate awaiting the famished people in India.

202. Referring to the number of persons on relief in India and the rapid increase of the number day after day, the same paper draws a melancholy picture of the fate that immediately awaits the people of India, and closes his article in a spirit of despair.

SAMBAD VAHIKA, Mar. 26th, 1908.

The cart-drivers in Calcutta confronted with a new competitor.

203. Referring to the rumoured Renard train service proposed to be introduced into the city of Calcutta in the place of the cart service, the same paper sympathises with the poor cart-drivers in that metropolis who run the risk of losing their honest means of livelihood.

SAMBAD VAHIKA, Mar. 26th, 1908.

Famine relief in Mayurbhanj.

204. The Mayurbhanj correspondent of the same paper states that the severity of famine is increaisng in the interior of that State and that relief arrangements have already commenced.

SAMBAD VAHIKA, Mar. 26th, 1908.

Distress in Dhenkanal.

205. The same paper states that in the Parajang Bisa in the Dhenkanal State, a state of famine prevails, as the people do not find one meal even in two days. The Raja of Dhenkanal visited that Bisa a short time ago and promised relief to the people, which has not as yet been granted. Unless immediate measures are adopted by the Raja for the relief of the people in that Bisa, deaths due to starvation must occur. The Raja is therefore advised to follow the example of the Chief of Talcher State, where relief works are said to have proved very successful.

SAMBAD VAHIKA, Mar. 26th, 1908.

The mango in Bamra.

206. The same paper states that as the mango crop in Bamra is poor and as the poorer classes of people in that State have already sold off a large number of young mangoes, the chance of enjoying ripe mangoes has been considerably minimised.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

Relief measures, Tigiria State.

207. The *Sambalpur Hitaishni* [Bamra] of the 28th March learns from its contemporary of the *Garjatbasini* that the Raja of Tigiria has remitted half of the land revenue due from his subjects and is thinking of advancing Rs. 7,000 to them on a loan system on account of their distress. It is not known whether the advance

money is to come from the State or to be borrowed from the Government. The writer is of opinion that these measures will be found insufficient to meet the requirements of Tigiria, where the distress is severe. The Raja is requested to keep a sufficient quantity of paddy and rice in stock, to open relief works in different parts of his state, to advance paddy to his distressed subjects without interest, to give alms to the helpless and to suspend the collection of land revenue due to his State for the current year.

Relief-work in Angul.

SAMBALPUR HITAISHINI, Mar. 28th, 1908.

208. The *Sambalpur Hitaishini* [Bamra], of the 28th March thanks the Deputy Commissioner of Angul for the efficient management of the relief-works in that district. The district has been divided into 14 or 15 relief circles, where the selected sarbarakars of that district are distributing relief under the supervision of higher officials. Good order prevails, and it is hoped that the people of Angul will tide over the present difficulty by these means.

Are the lives of Indians so very cheap?

UTKALDIPIKA, Mar. 28th, 1908.

209. Referring to the compensation of Rs. 100 given to the bereaved and helpless family of Rajanikanta Das, a poor brazier of Calcutta, who had been killed by the mortal blows of a police constable during the recent Calcutta riots, the *Utkaldipika* [Cuttack] of the 28th March agrees with its contemporary of the *Statesman* in the latter's observation that the compensation of only Rs. 100 has not been worthy of the dignity of the British Government. It is not expected to do any appreciable benefit to the bereaved family. The amount of compensation should not have been less than Rs. 500. The smallness of the compensation leads the writer to ask, "Are the lives of Indians so very cheap?"

No provision for the proposed Engineering School at Cuttack.

UTKALDIPIKA, Mar. 28th, 1908.

210. The same paper regrets that while substantial amounts have been provided for the residence of the Deputy Commissioner of Sambalpur, for the Civil Court building, for Police reform and for the Revision Settlement in the Bengal budget for 1908-09, no provision has been made for the proposed Engineering School at Cuttack.

The riots in Tuticorin.

UTKALDIPIKA, Mar. 28th, 1908.

211. Referring to the riots that recently took place in Tinnevelly and Tuticorin in Madras, the same paper, though unable to trace their true cause points out that there must have been some real and deep grievance of the peaceful Madrassis, which goaded them to take the law into their hands, because under the law of nature even the weakest creature, when hurt and driven to desperation, shows fight. It is therefore hoped that the authorities, instead of adopting a policy of repression, should consider the situation calmly, hear the grievances of the people if any, and provide remedies for the future in a statesmanlike manner.

The memorial of the Balasore National Society supported.

UTKALDIPIKA, Mar. 28th, 1908.

212. The same paper supports the action of the Balasore National Society, which has submitted a memorial to the Lieutenant-Governor of Bengal praying for the remission of land revenue and cesses in the distressed parts of Balasore due in the November of 1907 and in the April of 1908 Almost every part of the Balasore district is in the same predicament, for the majority of the residents of that district are unable to keep their body and soul together, and their misery is increasing day by day in spite of the relief arrangements made by Government. Under such a state of things, it is cruel to demand rents from the starving tenants. The writer therefore hopes that His Honour will see his way to grant the just prayer of the Balasore memorialists.

Spinning and weaving cloth as a means of relief in Jajpur.

UTKALDIPIKA, Mar. 28th, 1908.

213. The same paper is glad to notice that Babu Purna Chandra Maulik, the Relief Superintendent in Jajpur, purchases coarse yarn and gives it is to the weavers from whom he gets cloths manufactured by hand looms, and then distributes those cloths among the poor. By this means both the poor weavers and famished people are benefited. The writer suggests that if cotton, purchased with the relief money, were made over to the poor women for spinning thread, a larger number of distressed men and women would be benefited thereby; such methods of relief were adopted in the great Orissa famine of 1866.

UTKALDIPIKA, Mar. 28th, 1908.

Famine Relief meeting in Calcutta.

214. The same paper has every sympathy with the objects of the meeting that was held at Calcutta under the presidency of His Excellency the Viceroy, with the object of collecting subscription to supplement the aid which the Government is giving to the famished people in different parts of India, and has every reason to hope that the generous public will join in the undertaking.

UTKALDIPIKA, Mar. 28th, 1908.

High prices of rice in different parts of Orissa.

215. The same paper states that rice sells at 8 seers per rupee in Cuttack and Balasore, 7 seers in Angul, 7 seers and 3 chataks in Puri and 9½ seers in Sambalpur. The price varies in the Garjats, from 7 seers per rupee in Athgarh to 12 seers per rupee in Nayagarh and 14 seers in Pal Lahra.

UTKALDIPIKA, Mar. 28th, 1908.

Paddy not always available in Masumpur.

216. The Masumpur correspondent of the same paper states that though paddy sells there at the rate of 14 seers per rupee, it is not, however, always available for sale to the public in that part of the Cuttack district. Thus the purchasers of the article are put to the greatest difficulty imaginable.

UTKALDIPIKA, Mar. 28th, 1908.

Water difficulty in Masumpur.

217. The same correspondent states that the people of Masumpur are put to great inconvenience for want of drinking-water. The Cuttack District Board should do something to relieve their want.

URIYA AND NAVASAMVAD, Apl. 1st, 1908.

The necessity of Arbitration Courts in India.

218. Referring to the establishment of an arbitration court at Benares by the *Sujan Samiti* in that place, the *Uriya and Navasamvad* [Balasore] of the 1st April is of opinion that such courts are necessary in every part of India, as by that means the parties litigating will not have to undergo all the expenses and troubles incident to Civil Court Procedure.

URIYA AND NAVASAMVAD, Apl. 1st, 1908.

A death due to starvation in Midnapore.

219. The same paper learns from its contemporary of the *Medini Bandhab* that a person died of starvation in thana Ramnagar in the Contai Subdivision of the Midnapore district.

URIYA AND NAVASAMVAD, Apl. 1st, 1908.

A violent storm in Jasotikri.

220. The Jasotikri correspondent of the same paper states that there was a violent storm accompanied with hailstones by which large trees were either uprooted or injured otherwise.

URIYA AND NAVASAMVAD, Apl. 1st, 1908.

Joint co-operation pressed on the attention of the Orissa volunteers.

221. The same paper exhorts the candidates, who appeared at the last University Examinations from Orissa, and who are now at leisure to devote a portion of their time to the relief of sufferers in that province. They may work jointly with the volunteers, who are working in the Jajpur Subdivision under the order of the Anusilan Samiti, Calcutta.

NILACHAL SAMACHAR, Apl. 3rd, 1908.

The appointment of Mr. S. P. Sinha as Advocate-General approved.

222. The *Nilachal Samachar* [Puri] of the 3rd April, is glad to state that Mr. S. P. Sinha has been confirmed in the post of the Advocate-General, Bengal.

NILACHAL SAMACHAR, Apl. 3rd, 1903.

Beggars, an index to famine conditions.

223. The same paper states that famine conditions are visible everywhere and that many beggars are seen at the Puri *sadabrats*.

NILACHAL SAMACHAR, Apl. 3rd, 1908.

An exhortation to the public to relieve the distressed in Orissa.

224. The same paper quotes paragraphs from the *Hitabadi* of Calcutta, in which a vivid description of human misery in Orissa is given by an eye-witness. The public are requested to do all that they can to save their brethren in Orissa from deaths due to starvation.

NILACHAL SAMACHAR, Apl. 3rd, 1908.

The Public Charities Accounts Bill.

225. The same paper approves of the provisions of the Public Charities Accounts Bill, which has been introduced into the Indian Legislative Council by Dr. Rash Behari Ghose and hopes that the Hindu public will not oppose it, as it intends reforming the abuses that have crept into the constitution and management of religious endowments all over India.

GARJATBASINI, Apl. 11th, 1908.

Relief of distress in Daspalla.

226. The *Garjatbasini* [Talcher] of the 11th April states that the Raja and Dewan of Daspalla are helping the distressed people in that State in various ways.

227. The same paper states that in Pargana Koksara in the Kalahandi State, the crops harvested by the raiyats could not enable them to clear up their dues to their creditors. The people of that State are now helpless. Though rice is supposed to sell at the rate of 7 seers per rupee, it is not available for sale. GARJATBASINI, Apl. 11th, 1908.

Distress in Kalahandi.

228. The same paper states that more than half of the houses in the Baramba Garh were burnt down. GARJATBASINI, Apl. 11th, 1908.

Fire in Baramba.

229. The same paper states that owing to the change of season, the public health is not good in Angul. GARJATBASINI, Apl. 11th, 1908.

Public health in Angul.

230. The same paper states that cholera and small-pox prevail here and there in Dhenkanal. GARJATBASINI, Apl. 11th, 1908.

Cholera and small-pox in Dhenkanal.

231. The same paper states that in Talcher many persons are being attacked with cholera and chicken-pox. GARJATBASINI, Apl. 11th, 1908.

Cholera and chicken-pox in Talcher.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 2nd May, 1908.

B. S. Press—4-5-1908 · 68x—2—J A. M. and others.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 2nd May 1908.

CONTENTS.

I.—Foreign Politics.

476. The *Bengalee* has a leading article in which it comments on an article in the *Times* in regard to the new Siamese Agreement and the withdrawal of the protection of the Consular Courts in Siam. It uses the statement of the *Times* that before such protection is withdrawn it should be first ascertained if the Courts of law in Siam have attained a sufficiently high standard to be trusted to make an attack on English hypocrisy and the Western idea that the Government can never aspire to its own high standard of morality and honour. The article stigmatises the jurisdiction of the Consular Courts as a relic of a state of things which is galling to the self-respect of Asiatic peoples.

The new Siamese Agreement.

Bengalee 26th April 1908.

477. The *Hindoo Patriot* has an article on "The trouble in Afghanistan," in which it refers to the present frontier war. It states that it is inclined to believe that the Amir is angry because he was not consulted about the Anglo-Russian convention:—

The trouble in Afghanistan.

Hindoo Patriot. 27th April 1908.

"As has already been stated, affairs on the frontier do not appear to be running smoothly at all at present, and should the Amir remain obstinately offended at what has been settled between the British and the Russians without his advice being consulted in the matter, much trouble might be created which could only lead to the burden of the over-taxed people of this country being increased."

478. The *Amrita Bazar Patrika* has an article on the 'Frontier Trouble,' in which it states that preparations for a war against the *Firinghis* has been going on for some time and letters have been sent by the border leaders from one to the other, but that these epistles were set down as the work of Lajpat Rai, Ajit Singh, and perhaps the Rawalpindi lawyers. The article concludes with the following account of the Mohmand country and the action of the Amir:—

The Frontier trouble.

Amrita Bazar Patrika. 28th April 1908.

"The very fact of the Mohmand country—the bleakest and aridest part of the Border regions—being chosen as the 'central' place of the rising, is highly significant. The Mohmand tract is considered as a sort of sacred area, the 'ziarats' of the many Pirs in it, attracting streams of pilgrims all the year round. Again, the holy land of Swat is within comparatively easy reach from here. The ruler of Swat, the Akhund Sahib, is a spiritual potentate like the Grand Lama of Thibet. His Holiness (the Akhund) has thousands of disciples in North-Western India, as well as throughout Central India. It is also notorious that the descendant of the Wahabis from Patna, Barielly, and elsewhere (who now form a goodly colony) are mostly settled in Swat. The original refugees were joined by fugitives during and after the Mutiny. These people are known to be the bitterest haters of the English. Of course, it is not unlikely that the present campaign may terminate as suddenly as it has arisen, the Pathan confederacy dispersing to wait for some better opportunity. But let there be no more over-hasty jubilation such as marked the end of the Zakka Expedition. We have sufficiently indicated how huge and how terrible (and the more terrible owing to its vagueness) the danger is. There is noticeable a tendency in the Anglo-Indian Press to look up to the Amir. Well, we may remind the short-sighted writers that His Majesty cannot prevent his subjects joining the Lashkars of the tribesmen if they will. Can H. M. guard every mountain path and ferry?"

The Frontier War Cloud.

479. The *Indian Mirror* has the following comment on "The Frontier War Cloud":—

Indian Mirror. 28th April 1908.

"The situation is one that must be faced with courage and determination by the Indian Government. Lord Minto is a Viceroy who may be trusted to guide the affairs with tact and foresight, and it is understood that Mr. Morley has given him a free hand to deal with the situation, provided that the policy of "no permanent occupation" is observed. Frontier risings have become a perennial evil to India. Lord Curzon inaugurated the new North-West Frontier Province, but we do not see any good coming from it. It seems that the Amir Habibullah is as a great a diplomat as the Dowager Empress of China. He has been strengthening his army and fortifying his garrisons chiefly with the money of the Indian Government; but the latter as yet does not know how it stands in its relations with His Majesty. It has been an open secret that the frontier affairs have been causing the greatest uneasiness to Lord Minto's Government, and that is no wonder considering the uncertain elements in Indo-Afghan politics. With unrest within, and unrest without, the present situation of the country is one that requires the most skilful handling. The cloud may not be bigger than a man's hand to-day, but who knows that it may not assume serious proportions at any time?"

II.—Home Administration.

(a) *Police.*

Amrita Bazar Patrika. 24th April 1908.

Punitive Police.

480. The *Amrita Bazar Patrika* has a long article on Punitive Police in Bengal, and in Jhalakati, and Uzirpur in Backergunge, in which it comments on a letter printed in another part of the paper which attempts to refute the reasons given by the Eastern Bengal and Assam Government for posting punitive police in the above mentioned places.

Amrita Bazar Patrika. 30th April 1908.

Kushtia news.

481. The *Amrita Bazar Patrika* writes—

"The fate of Kushtia hangs in the balance. From the letter of our correspondent it will be seen how the police have so far failed to find any clue to the assailant of Mr. Hickinbotham, though they keep in *durance vile* a poor youth named Govind. Already 50 military policemen have been imported to parade the streets and strike terror in the hearts of the people. While a rumour is afloat that the Government is considering the desirability of saddling the inhabitants with the cost of a punitive police detachment. And as if to lend colour to this rumour, we hear of certain curious nursery tales which might better suit the writer of a children's story-book then responsible rulers. Why, it is said that one night recently three burglars were found by the sentry on duty at the Subdivisional Treasury, situated in an open space, by the side of a public road, engaged in breaking open a window with a view to get into the chamber and rifle the contents. The Guard levelled his gun and the miscreants vanished in the air. What a canard! And it is expected that rational and reasonable beings are to put faith in it! Is it not curious that the sentry did not even raise the alarm or make any effort to get at the would-be robbers of Government money? Then comes another extraordinary story which one finds hard to believe. It is that a boy of 7 or 8 was horse-whipped by the European commander of the military police for having shouted '*Bande Mataram*' behind his back. We are told the matter did not end here. The boy was taken to the thana evidently with the idea of prosecuting him in a law court. The thana people, however, finding the too tender age of the alleged culprit very naturally let him go. Well, the local public fear that these cases form evidently the ground on which to base the punitive police: and perhaps they are not quite wide of the mark."

(b) *Working of the Courts.*

Amrita Bazar Patrika. 22nd April 1908.

Mr. Lyall and the High Court.

482. The *Amrita Bazar Patrika* has an article on Mr. Lyall and the motion made in the High Court for the transfer of Rash Bihari Mandal's case from Bhagalpur. The article asks why it was considered necessary to employ an expensive senior counsel like Mr. Norton if it was not intended to oppose the transfer. Of course the tax-payer and not Mr. Lyall or Sir Andrew will have to pay. The article is of opinion that Mr. Norton was only engaged to try to prevent Mr. Lyall's explanation, in which two High Court Judges were insulted, from being read out in Court.

Amrita Bazar Patrika. 23rd April 1908.

Ibid.

483. The *Amrita Bazar Patrika* has a long article entitled "Mr. Lyall's serious allegations against Mittra and Fletcher, JJ." The article opens with the following paragraph:—

"To enable the reader to clearly understand the situation, which is very grave in all conscience, we shall make some preliminary remarks. We have, during our journalistic career, had to deal with the vagaries of hundreds of District Magistrates; but it is our honest conviction Mr. Lyall, Magistrate of Bhagalpur, has outheroded all of them in trampling law and justice under foot. His latest feat has been to cast slur upon two of the best Judges of the High Court. In the Sultanganj *Swadeshi* case he took such an atrocious part as to create the greatest possible indignation among the educated public of Bhagalpur. What if it was proved in a competent court of justice that he had grossly abused his authority in putting some innocent persons to trouble simply because of their *Swadeshi* tendencies? Not only did the Government of Sir Andrew Fraser take no notice of his unjustifiable conduct, but, when it was interpellated on the subject by Babu Bhupendra Nath Bose, the latter, instead of being thanked, was practically rebuked for having brought this disagreeable matter to its notice! That was about two years ago, and since then Mr. Lyall has figured constantly in the press in consequence of his high-handed proceedings in various matters. And why should he not adopt such a course when Sir A. Fraser, immediately after the scandal connected with the Sultanganj case, went to Bhagalpur, and at a public meeting praised and patted him on the back for the vigorous way he was administering the affairs of the district."

The article next refers to the questions raised in Council, and asks what steps the Lieutenant-Governor and the Government took to clear Mr. Lyall's character in connection with the persecution of Rash Bihari Mandal, and goes

on to show how relentlessly Mr. Lyall attacked Rash Bihari Mandal on every possible occasion, and how he spent public or his own money in running cases against the unfortunate Rash Bihari. The article next declares that it "oozed out" that Mr. Lyall has used unparliamentary language towards Justices Fletcher and Mittra, in his explanation, for having acquitted Rash Bihari in the outrage case, and says that but for a lucky chance the public would never have been aware of the tone of Mr. Lyall's explanation. A Senior Counsel had been engaged by Government, and Mr. Lyall had himself come to Calcutta to instruct the Counsel in order that the contents of the explanation should not be read out in court, but a power higher than Government had ordained that some parts of the explanation should be known to the public. The article concludes thus:—

"Let us quote here the portion of the explanation which was read out in court:—

"'Counsel took objection to the following portion of the explanation which he remarked reflected on their lordships. Referring to the order of Justices Mitra and Fletcher in a former case, the Magistrate said as follows in the explanation: 'Their finding would, however, I submit, be shorn of almost all its force for the purposes for which it is alluded to in their petition, if it is known, as I respectfully submit the facts stated below will show, that their lordships deliberately refused to hear the Crown case, that the Crown was deprived of all access to the records of the case as the result of a most skilfully planned but obvious conspiracy, etc.'

"Who knows but there may be still worse things in the document! But the portion quoted above is quite sufficient to show how District Magistrates have lost all respect for their lordships of the High Court. What would be a more serious charge against the Hon'ble Judges of the High Court than the allegation that they 'deliberately' threw every obstacle in the way of the Crown to secure justice; that their lordships were a party to 'a most skilfully planned but obvious conspiracy'? In other words, Babu Rash Behari, in Mr. Lyall's opinion, would have been convicted in the outrage case if Justices Mitra and Fletcher had not deliberately frustrated the ends of justice! Is the learned Chief Justice going to take any action? If not in the interests of the people, at least in those of the Empire, he should move in the matter; for there is no doubt that the basis of the Empire is bound to receive a rude shock if the highest judicial tribunal in the land is brought into contempt by executive officers. The insult which Mr. Lyall has offered to Mr. Justice Mittra and Mr. Justice Fletcher has not lowered *them*, but the judicial service, in the estimation of the public. It is the duty of the Chief Justice to protect the dignity of his service and his colleagues when the same is sought to be unjustly humiliated; if he does not do it, he fails in one of his cardinal duties."

Mr. Lyall and the High Court.

484. The *Amrita Bazar Patrika* has a further article on Mr. Lyall and the allegations against Justices Mittra and Fletcher, and quotes the action of Sir Barnes Peacock in the attack made by Mr. Taylor and the *Englishman* on the late Justice Dwarka Nath Mittra as a precedent for action by the Chief Justice against Mr. Lyall. The article concludes in the following strain:— AMRITA BAZAR PATRIKA. 27th April 1908.

"It is necessary for us to remind Sir Francis that if he ignores the matter, the general public may reasonably attribute motives to him. True, one of the Judges maligned is an Englishman; but the other is not only an Indian but the senior of the two. As a matter of fact, Mr. Lyall's attack is directed against Mr. Justice Saroda Churn Mittra and not Mr. Justice Fletcher. At least such is the Indian view. And evidently he ventured to vilify Mr. Mittra in such outrageous terms simply because he is a "Native." Surely, it will not redound to the glory of the English nation if an English Magistrate be permitted to humiliate a Judge of the High Court, and if the Chief Justice fails to afford him the necessary protection simply because he was born and bred in India.

Sir Andrew Fraser has also a duty in this connection. It is now plain to every one that but for His Honour's utter indifference in respect of the high-handed proceedings of Mr. Lyall,—nay, for his fondly patting him on the back,—the latter would never have dared to make such serious allegations against the Judges of the High Court. No one knows better than does Sir Andrew that, if District Magistrates are thus allowed to humiliate the learned Judges, the very existence of the Indian Empire will be threatened. For, it is not the executive by their draconian measures but the judical officers who, by dealing out even-handed justice, keep the people of India loyal to British rule. A more suicidal act on the part of Government cannot, therefore, be conceived than that of allowing the authority and prestige of the Judges of the High Court to be undermined by District Magistrates."

The Manikganj case.

485. The *Bengalee* has an article on the Manikganj case repeating much the same story as that given in the *Amrita Bazar Patrika*. The article concludes with the following appeal:— BENGALEE. 23rd April 1908.

"Is there no superior authority to restrain the Deputy Magistrate in his erratic zeal? He would be far more usefully employed in looking after thieves and dacoits than harassing innocent boys whom he had invited to display their skill in manly sports. The proceedings remind us of the tricky ways of mediæval autocrats, but are utterly unworthy

of an officer serving under the British Government. Be that as it may the Manikganj case once again enforces the lesson that we have to be careful in dealing with even high officials, and that we must not be in too great a hurry to confide in them."

BENGALEE. 24th April 1908.

Magisterial Impertinence.

486. The *Bengalee* has an article entitled "Magisterial Impertinence," in which it comments on the doings of Mr. Lyall at Bhagalpur and the extraordinary explanation given by him in connection with Rash Bihari Mandal's case, in which he "calumniated" Justices Fletcher and Mitter. The article concludes with the following observations:—

"How is the High Court to retain the prestige of its position if their Lordships can be looked upon and dealt with in the way that two of them have been in this case? If an ordinary person had used that language towards their lordships, would it have been tolerated for a moment? Why should Mr. Lyall be treated differently? We remember how on one occasion when Mr. Pennell made some reflections upon a Judge of the Calcutta High Court in a letter to the Chief Secretary to the Government of Bengal, the latter actually wrote to that officer asking him at once to withdraw the imputation, and holding out the threat that if he did not, the matter would be reported to his Lordship. Is a demi-official letter less of a confidiential document than an explanation submitted in connection with a case? Or can a High Court Judge be more safely maligned in an explanation to their lordships than in a demi-official chit? We almost despair of seeing Mr. Lyall brought to his senses, but we can assure the Government that one disclosure of the kind made on Tuesday last, unless promptly followed by a condign punishment of the offender, would do more to bring the whole administration into contempt than cart-loads of seditious writings."

BENGALEE 24th April 1908.

Crown *vs.* Durga Churn Sanyal.

487. The *Bengalee* refers to the retrial of the case of Durga Churn Sanyal and its transfer to Alipur. The reasons for the transfer were very cogent indeed; and as a matter of fact there ought to have been no opposition on the part of the Crown to the application. But the Crown did not only instruct Mr. Gregory to oppose the application, but did it on grounds which, to say the least, are simply astounding. It was seriously urged by Mr. Gregory on behalf of the Crown that as the case involved racial questions, it ought not to be tried by a jury, and he objected to Alipur, as the jury there was likely to be a packed one. In cases of this kind, a section of the Anglo-Indian community, and by no means the most respectable section of it, invariably raise the cry of race question. But Government is expected not to betray any race prejudice and bias in such cases. Everybody will admit that the reasons advanced by Mr. Gregory were of an absolutely unwarrantable character. And when one remembers that he put them forward on behalf of, and under instructions from, the Crown, they could only be characterised as being utterly disgraceful. The extraordinary *zid* with which the prosecution against this man has been carried on up to now has produced a most painful impression on the mind of the Bengali public. At different courts and at different stages of this trial arguments in support of the conviction have been of the wildest character. The attitude taken up by counsel for the prosecution shows that the persons from whom he takes his instructions are lost to all sense of propriety and decency. The journal is glad to find that Mr. Justice Woodroffe strongly expressed himself that he was unable to sanction the suggestion that the jury would not do justice according to the biddings of their conscience.

HINDOO PATRIOT. 25th April 1908.

The Darjeeling Mail Assault Case.

488. The *Hindoo Patriot* characterizes Mr. Gregory's plea for opposing the transfer of this case as "silly," "improper" and "malicious," and remarks that he "had no business to cast aspersions of a dirty nature on Bengali juries.":—

"The case is one in which an Indian and a European are involved, and if racial considerations at all creep in, there would be as much chance of a Bengali jury deciding in favour of the accused as of a European jury deciding against him. If the proclivities of jurors acting under racial influences are to be taken into account, the European jury has oftener been accused of bias than the Indian jury, and in remembrance of this melancholy but indisputable fact, Mr. Gregory should have paused before putting in the plea he did."

AMRITA BAZAR PATRIKA. 28th April 1908.

Ibid.

489. The *Amrita Bazar Patrika* has the following comment on the attitude of the Government of Eastern Bengal and Assam with regard to the Darjeeling mail assault case and Mr. Gregory's application before Justices Woodroffe and Coxe:—

"The attitude is an open secret, but we must say we were not prepared to believe that it would go to the length of casting all decency to the winds, and betray it, as it did, when the question of selecting the place for the retrial of the case came before Justices Woodroffe

and Coxe the other day. Counsel for the accused suggested Alipur; but Mr. Gregory, who appeared for the Crown, under instructions from the Government, opposed it. And on what grounds? Why, Bengali jurors would acquit the accused! The suggestion was so preposterous that Mr. Woodroffe resented it. But pray, how did the Government know that Bengali jurors would acquit the accused even if he were really guilty? The real cause why they were afraid of the trial taking place at Alipur may be told in a few words. Judges like Cargylls or Cummings are not so plentiful in Western, as in Eastern, Bengal, nor jurors of the stamp which now flourishes there. So the result of the case, which is attracting the kindly attention of Government, would be uncertain, if it were tried in Alipur. The Darjeeling Mail Train Assault case remains a mystery even now, though an Indian Judge passed a brutal sentence upon the accused. And no wonder it is a mystery when we are told to believe in an unheard of story, namely, that an old Bengali pleader murderously assaulted two strong Europeans with a kukri, and this too without any motive whatever. Justice requires that every opportunity should be taken to throw as strong a flood of light on the case as possible, so that the public may know the real facts, and all mysteries connected with the case may be removed. But, alas, the Government of Eastern Bengal abhors light as sin, and likes to work in darkness."

Mr. Bell as Judge of the High Court.

INDIAN NATION. 27th April 1908.

490. The *Indian Nation* objects to the principle of Mr. Bell's appointment from the Chief Judgeship of the Small Cause Court, Calcutta, to a Judgeship of the High Court. The bench of the Small Cause Court should not be treated as a recruiting ground for the bench of the High Court. The law and practice of the former Court are altogether different from what the High Court is called upon to deal with. Surely it was possible to fill up the High Court vacancy from the local Bar, or is it that a High Court Judgeship is not acceptable to a local advocate of ability and experience? It were better to appoint a Vakil or a member of the Subordinate Judicial Service. The *Nation* goes on to enquire how many years Mr. Bell practised in the High Court before he was appointed a Small Cause Court Judge.

The Small Cause Court.

BENGALEE. 29th April 1908.

491. The *Bengalee* writes:—

"We are very frequently assured that the responsible officers of Government are guided entirely by a sense of justice and the rules of equity and good conscience in the discharge of their duties; but the duty of appointing Judges and the Registrar of the Small Cause Court seems to be an exception to this principle. Here the Chief Secretary, in making the appointments, is evidently actuated by his great solicitude to please some friend or other of his own who recommends his son or wife's cousin as the best person to have the post. Every time a vacancy occurs a novice is hoisted up, apparently because a particular friend of the Chief Secretary has, to be pleased! Past service, conscientious discharge of duties, with self-respect and independence of character, and to the satisfaction of every one concerned, seem to disqualify a person from holding an appointment a second time."

Gradual fall of the High Court.

AMRITA BAZAR PATRIKA. 29th April 1908.

492. The *Amrita Bazar Patrika* has an article entitled "Gradual Fall of the High Court" which opens in the following strain:—

"We trust Sir Francis Maclean will make a serious effort to preserve what little prestige the Calcutta High Court has yet been able to retain, by sending an indignant representation against the unwarrantable impertinence of Mr. Magistrate Lyall in casting atrocious aspersions upon the judicial conduct of two of his learned colleagues. If a District Magistrate were allowed to accuse with impunity two Puisne Judges of the High Court of having betrayed the interests of justice, where is the guarantee that the Chief Justice may not awake one morning to find that he himself has been maligned in the same manner by some other executive officer? The matter is very serious in all conscience; and the Chief Justice cannot afford to ignore it without dealing a deadly blow at the reputation of the highest judicial tribunal in the land.

The High Court is the only institution in the country which used to be regarded as an unmixed blessing by the people. Its absolute purity impressed them with the idea of the inherent justice of British rule, in spite of its manifold shortcomings. When oppressed by unsympathetic or unthinking officials they would always find in the High Court a friend and protector, from which they were always sure of obtaining justice—at least a patient hearing. The children of the soil could not thus bear or afford to see the noble institution humiliated and disgraced at the hands of the bureaucracy."

The article contends that Government is doing and has been doing its best to lower the power and prestige of the High Court, and that Lord Salisbury's dictum that the Viceroy as representative of the King in Council has power over the High Court is absurd.

AMRITA BAZAR PATRIKA. 29th April 1908.

Mr. Swinhoe's promotion.

493. The *Amrita Bazar Patrika* has the following:—

"So what we prognosticated the other day has come to pass. To-day's *Calcutta Gazette* contains an order transferring Mr. D. Swinhoe, from the Presidency Police Courts to the Small Cause Court as Second Judge in place of Mr. Hassan, promoted to the Chief Judge's seat. Indeed, from the temper of the Bengal Government, with the openly avowed "police man's friend," Sir Andrew Fraser, at its head, nothing better or worse could be expected, when Mr. Swinhoe chose to render himself inconvenient as a Presidency Magistrate! It is often the waving of the tiny glass-blade which indicates the direction of such a powerful agent as the wind; a petty incident like the transfer of Mr. Swinhoe similarly points the way how the executive in India are determined to bring the judicial administration of the country under control. By the bye, it is not announced in the *Gazette* who succeeds Mr. Swinhoe as Second Presidency Magistrate. Is it possible that the authorities are on the look-out for a more 'safe' man—for one who may be more amenable to the dictates of the Police? We, no doubt, congratulate Mr. Swinhoe on his having secured a 'safe' and desirable office where he would not run the risk of pulling the other way and thereby incurring the displeasure of his earthly Providence; but we cannot congratulate the 'ditchers.'

BENGALEE. 30th April 1908.

Mr. Vernède, Magistrate of Purnea.

494. The *Bengalee* complains that Mr. Vernède, Magistrate of Purnea, is making himself obnoxious by his rudeness to pleaders, subordinates and independent gentlemen. He has a contempt for law and legal procedure, and in spite of the High Court orders continues to do his judicial work in his private room. As Mr. Vernède is anxious to be elected Chairman of the Municipality, the *Bengalee* trusts Government will interfere in the matter and not allow Mr. Vernède to have his own way, or there will be an end to local self-government.

(*d*) *Education.*

BENGALEE 22nd April 1908.

Art and the Calcutta University.

495. The *Bengalee* discusses the subject of the place the teaching of Art should occupy in a scheme of general education. The paper regrets that the University authorities make no provision for it in colleges, and that they have practically abolished what little art used to be taught under the old system by abolishing the paper on drawing set at the Matriculation Examination.

MUSSALMAN. 24th April 1908.

Maktab education.

496. The *Mussalman* has an article on Maktab education, in which it strongly approves of the recommendations recently drawn up by the Committee which considered the question, and hopes that Government will act on the recommendations of the Committee.

BENGALEE. 29th April 1908.

New Inspectors of Schools.

497. Referring to the *communique* that the Secretary of State has appointed Messrs. Richey and Ramsbotham to the Indian Educational Service as Inspectors of Schools in Eastern Bengal and Assam, the *Bengalee* writes:—

"It would be preposterous to assert that there are not men in India who would be as competent to discharge the the duties of an Inspector of Schools as either of the two gentlemen who have been appointed by the Secretary of State, first to be members of the Indian Educational Service and then to fill the vacant posts of Inspector of Schools in Eastern Bengal and Assam. The new appointments, therefore, can be explained only in one way. The Government have made up their minds that henceforth no Indians shall be appointed Inspectors of Schools, and lest this decision on their part might be traced to racial bias, they have devised the present ingenious method. The method, however, is too transparent and the people of India are intelligent enough to see through it."

(*e*) *Local Self-Government and Municipal Administration.*

BEHAR HERALD. 25th April 1908.

Absence of Plague in Patna City.

498. The *Behar Herald* comments on the absence of plague this year in Patna City, and eulogises the work done by Babu Dharmdev Singh, Plague Superintendent, and hopes that the Municipality will be lucky enough to secure his services permanently.

KAYASTHA MESSENGER. 27th April 1908.

The Sanitary Condition of Bihar.

499. The *Kayastha Messenger* has an article on "The Sanitary Condition of Bihar," in which it says that every large town in Bihar is in a hopelessly insanitary state, and that the action of Government in first asking the inhabitants to subscribe a sum of money before giving a grant has proved fatal to many sanitary proposals. The article quotes Patna City as an example of bad sanitary arrangements despite a large municipal income, and quotes the speech of Nawab Safaraz Khan at the recent Bihar Conference on the subject.

500. The *Amrita Bazar Patrika* complains of the present very unsatisfactory lighting arrangements of the Calcutta Corporation, and says it is receiving innumerable complaints daily on the subject.

Lighting in Calcutta.

AMRITA BAZAR PATRIKA. 29th April 1908.

(*h*) *General.*

A Muhammadan graduate refused a Sub-Registrarship.

501. The following is taken from the *Mussalman*:—

MUSSALMAN. 24th April 1908.

"We are told that a Muhammadan graduate in East Bengal applied for a Sub-Registrarship, but another gentleman who had not even passed the Entrance Examination was given the preference because he happened to be a relative of a gentleman who is a great favourite of the high officials. We hear of the want of qualified Muhammadan candidates in the new Province, but we have lately known that there are hosts of such young men whose attempts to get into public service proved fruitless. The fact is that it has become a fashion with the authorities in East Bengal to advertise that they want to put Muhammadans in Government service, but in making appointments they choose their favourites, be they Hindus or Muhammadans. No greater injury can be done to the members of our community than these empty professions of love for them. It degrades us in the eyes of other people and hurts our own self-respect and causes a loss of self-reliance. If there were any genuine desire on the part of the authorities to raise the status of the Muhammadan community, they would have chosen for the service the best men available and not preferred an unqualified to a qualified Mussalman. They virtually put a discount on high education by putting aside a graduate in favour of one who has practically received no education. The fact remains that a Mussalman graduate in East Bengal has been refused a Sub-Registership."

The separation of the functions.

502. The *Beharee* sums up its ideas on the separation of the Judicial and Executive functions in the following words:—

BEHAREE 24th April 1908.

"In short the case for the separation of the two functions is based on so sound and incontrovertible principles and reasons that these dissentient clamours and opposing outcries against reform can be put down only to the disturbance of vested interests and conflict with *amour propre*. And it is gratifying to see that despite the efforts of these choleric Anglo-Indian coteries and the heroics of their faithful men like the Hon'ble Nawab Naza Khan of Madras, the scheme is bound to come. They can no more resist the awakening tide of Indian reform and progress than Madame Partington could brush away the surging tide of the ocean."

503. The *Mussalman* has an article on "Muhammadans and higher appointments," in which it declares that great injustice has been done to the Muhammadan community in regard to the appointment of Muhammadans to higher appointments. The article admits that, in the New Province, some Muhammadans have been made Sub-Inspectors and Sub-Registrars in preference to Hindus, but this is explained by the 'official animosity to Moaviyah and not love for Ali.' The writer gives the following as an example of official favouritism towards Hindus:—

Muhammadans and higher appointments.

MUSSALMAN. 24th April 1908.

"Some three years back a Hindu and a Muhammadan graduate of the Calcutta University were appointed as Inspectors of Police. The Hindu was only a B. A. and the Muhammadan a B. L. The Mussalman has distinguished himself as an officer and has been specially noted for honesty, industry and energy. He has been put in charge of the most important Divisions in the Province. Strange as it may seem, the Hindu gentleman got a Deputy Superintendentship of Police while the Muhammadan is still rotting as an Inspector."

In conclusion, the journal hopes these facts will 'open the eyes of our people and they will cease to run after the phantom of official favour and devote themselves to the advancement of their community which lies in their hands and not in those of the authorities.'

504. The *Amrita Bazar Patrika* has an article on postal-matters, and declares that the appointment of a Civilian Postmaster-General for the Central Provinces Circle is an injustice to the whole uncovenanted postal service. It has the following comment on the newly created office of Probationary Postmaster:—

Postal Matters.

AMRITA BAZAR PATRIKA. 27th April 1908.

"What we do not understand, as we hinted at the time, is the reason for this new creation. So far as we can see, it is but a preliminary step to ostracising the children of the soil from the recently reorganised ranks of Postmasters, who may now aspire to appointments on Rs. 600 per mensem. So long Postmasters received only Rs. 150 or Rs. 200, there was not much scramble for Postmastership among the European and Eurasian members of the service, in view of the fact that considerable risk and responsibility rest on these officers. Now, however, that Postmasters would get as much as Rs. 600, some way must be found to

confer such respectable appointments on the "poor whites"; and the result is that arrangements have been made for Deputy Postmasters on salaries ranging up to Rs 150. The brunt of the work would naturally fall on these officers, and Postmasters might quietly sleep and earn their salaries by affixing a number of signatures daily. As for Probationary Postmasters, we can very well see that at first one, two or at best, a few, Indian graduates would be taken to fill vacancies in the rank of Postmasters; and then, as now in the case of Probationary Superintendents, they would be recruited only from among the white, yellow, or grey community. Such is the bitter lesson gained by experience; and we cannot congratulate the Indian members of the service on the new opening that has been made."

HINDOO PATRIOT. 28th April 1908

Unmarked Cloths.

505. The *Hindoo Patriot* would like to draw the attention of the public and the authorities to the fact that several kinds of *dhotis* and *saris* are sold in the market bearing no stamps whatever to show the country of origin. Sometimes the name of a firm is found on the cloths; but it is impossible to guess from it whether the firm is a manufacturing or an importing one or where the cloths were manufactured. It is a distinct disadvantage to customers to buy cloths without being able to know anything about the country of production, and it should be enquired why the Customs Office has permitted those unstamped cloths to be taken delivery of and sold in the market. It is believed the omission of proper stamps is not allowed by the Merchandise Marks Act, and if this view is right, the importers have been guilty of an offence. The shop-keepers take advantage of this omission of stamps by palming off Manchester cloths on people wanting country-made cloths. The journal points out that this practice leads to frauds of various kinds and should be properly enquired into even though the mention of the country of origin will go against the importers of foreign-made cloths. It is unfair to attempt to patronise Manchester by throwing the people off the scent and otherwise deceiving them. Commercial honesty can certainly exist side by side with the so-called free-trade. The importers may see no harm in unstamped cloths, but it is necessary from every point of view that the name of the country of origin should be printed on all *dhotis* and *saris*, so that the Customs Office might be at no pains to classify the cloths and the public be able to get exactly what they want without being obliged to take the sellers at their word or to speculate on the probable manufactures.

AMRITA BAZAR PATRIKA. 28th April 1908.

The case of Govind Routh.

506. The *Amrita Bazar Patrika* comments on the case of Govind Routh, of Banki, in Cuttack, recently concluded by Mr. A. K. Roy, and makes the following remarks with reference to the result of the case:—

"So far as we can see after the result of the case, the Government can have no excuse in sitting quiet over the matter, and keeping Mr. Balmukund Kanungoe, the Deputy Magistrate, at Banki. We hope Sir Andrew Fraser will not shock the public by further inaction. Mr. Duke, too, the Commissioner, owes it to himself and his well-earned reputation to move in the matter."

BENGALEE. 28th April 1908.

Temperance and the Executive at Poona.

507. The *Bengalee* writes:—

"Things are going from bad to worse at Poona. Our readers must be aware that the Executive issued orders several days ago prohibiting organized attempts to advance the cause of Temperence. The latest news is that the Collector has issued an order under section 144, Criminal Procedure Code, prohibiting the shouting of "Don't drink" or words to that effect. So, one blunder leads on to another. The present prohibition comes naturally in the wake of the last. We wonder where things are going to end. The people have already shown that they are not going to take all this lying down. The least that they can do is to challenge every one of these orders with a view to testing its legality."

BENGALEE. 29th April 1908.

The Midnapore Officials and the Zamindari Company.

508. The *Bengalee* publishes a long letter signed by "Observer" from Midnapore, in which the writer very strongly comments on the presence of the Government servants of Midnapore at the celebration of the *Punyah* ceremony given by the Midnapore Zamindari Company. The letter next comments on the past iniquities of Watson & Co., the ghost of the present company; and says that at the present time the poor raiyat is in constant dread of the Company and are horrified to find their protectors making merry with their oppressors.

The letter concludes with the following para:—

"Mr. Weston is said to be distantly related to Mr. Boyle, the present Manager of the said Company. Whether such relationship is a sufficient justification for Mr. Weston as District Magistrate to partake of such private hospitality is a question for others to judge;

but the fact remains there that all high officials of Midnapore with only some honourable exceptions, have made Mr. Boyle's home their own, and raiyats of Bagri view this arrangement with alarm and dismay. In forbidding Government officials to partake of private hospitality, the Government exhibits the clearest apprehension lest by so doing they should be unconsciously prejudiced one way or the other, and lest people should lose faith in the strict impartiality of Government. Now whatever might be the considerations which led these high officials to oblige their host or whatever their apology, or even admitting that they are above human failings—too secure in the strong hold of official position to be besieged by any feeling of gratitude, they have raised in the minds of the people dreadful and ominous apprehensions. Will the Government kindly enquire? Will it enforce its own injunctions or suffer them to be so lightly trifled with? Would Government allow Indian high officials to indulge in such familiarity with private individuals within their own jurisdiction? Will some Honourable Member of the Council invite the attention of the Government to this matter?"

Official Quarters in the New Province.

BENGALEE. 29th April 1908.

509. The *Bengalee* is deliberately of opinion that the public funds are being wasted upon providing residence for officials in the new Province, and that at a time when the Budget shows a deficit. The officials had gone on for generations together without quarters being provided for them. They never complained about them. They were perfectly satisfied with what quarters they could procure, and the demand created the supply.

"But the most efficient administration in the Indian Empire must set an example of its solicitude for the gods of the bureaucracy which the other Provinces, in their own good time, may follow. We learn that in the town of Barisal the Collector has acquired forty-two bighas of homestead land on which numerous families, consisting chiefly of Muhammadans and Christians had been comfortably settled for generations together. What a wrench it is to them to be ousted from their ancestral homes, those who are acquainted with the strength and intensity of Indian feeling on the subject will readily realize. To add to their misfortunes we learn that they find it difficult to procure new lands on long lease on which to build their houses. Some of them have put up temporary sheds, and they know not where to go to. The land has been acquired to build residential quarters for the Judge, the Magistrate, the Joint-Magistrate and other junior Civilians. These officials have now fine and commodious quarters and near to their courts and offices. When the new quarters are built, they will be shunted to the suburbs away from their offices. The idea appears to be that Barisal is a damp place and, therefore, two-storied buildings are necessary for the health of the officials. No official ever made a complaint on this score. The truth is, the Government of the new Province is perfectly irresponsible, and the local officials do what they please without check or control on the part of superior authority."

The Temperance Crusade.

INDIAN MIRROR. 30th April 1908.

510. The *Indian Mirror* publishes an article entitled "The Temperance Crusade in Poona and the Conflict between the Brahman Volunteers and the Executive," in which it comments unfavourably on the methods employed by the Brahman Volunteers at Poona, and maintains that the promoters of the temperance reform would have been well advised if they had left out boycott and picketing from their programme.

III.—LEGISLATION.

The Whipping Act.

REIS AND RAYYET. 25th April 1908.

511. *Reis* and *Rayyet* holds that whatever criticisms may be passed on the Bill, it cannot be said that the measure errs on the side of undue severity. It appears to have been well drawn up generally, tempering justice with mercy.

IV.—NATIVE STATES.

The one thing needful.

BANDE MATARAM. 25th April 1908.

512. *Bande Mataram* publishes an article entitled "The one thing needful," in which it says that India is undergoing a regeneration, but that certain people are treading in bye-lanes when they declare that social reform must come before political reform. The writer declares that "the possession of the Government by the people is therefore the first condition of Indian regeneration." All expectation of moral regeneration which leaves freedom out of the count is a dream. The whole energies of the people must be concentrated on the attainment of political freedom before the question of social regeneration can be gone into.

AMRITA BAZAR PATRIKA. 30th April 1908.

The French Arms Act.

513. The *Amrita Bazar Patrika* writes:—

"Next only to the joy of one's own actual enjoyment is that of hearing of a neighbour's. On the same principle we feel a vicarious joy at the news that the Arms Act which had been brought into force at the instance of the Mayor, has been abolished at Chandernagore. The Act, the official announcement declares, has been withdrawn because it was foreign to the spirit of the French Republic. Here is an example of considertion for public opinion which stands out in vivid contrast to the contemptuous indifference towards the same in British India. The privilege of keeping arms was taken away at the suggestion of the local authorities. The local inhabitants made a representation against the order. Here was a case of official opinion *versus* public sentiment. In British India, as we know from sad and repeated experience, public opinion would have been considered to be of no weight when put in the scales against official views. But the French Government evidently thinks otherwise.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALEE. 25th April 1908.

Famine.

514. The *Bengalee* has a short article on the famine prevailing in Kalna which it declares to be serious, and trusts that Government will supply sufficient funds to ease the distress, but states that Government is doing nothing at present.

VI.—MISCELLANEOUS.

INDIAN EMPIRE. 21st April 1908.

The Moderate Convention.

515. The *Indian Empire* has an article on "The Moderate Convention," in which it declares that the meeting was quite unrepresentative even from a Moderate view. The article takes great exception to the Convention resolution that all delegates to the Congress must be bound by the declaration of aims and objects as laid down by the Convention. The article gives the following opinion of the creed laid down by the Convention :—

"The creed defined and adopted by the Convention may not be in itself objectionable. But in so far as it does not enjoy the sanction of the Congress at large, it may, at best, be regarded as an expression of opinion of a particular party. Such an opinion the Extremists may have on the same matter. Opinion of the parties are inoperative so long as they are not accepted by the body of which they are only parts. If, therefore, the constitution drafted by the Moderate Convention is to be made acceptable to all parties of the Congress, it must be discussed in the Congress and receive its approval. Without such approval the corsitution is nothing. It is worse than useless. The Moderates ought to know this and, if they are really anxious for reconciliation, for a united Congress, they must not try to thrust their will upon the Congress in a manner calculated to widen the gulf and perpetuate the schism. Let the Congress meet. Let it discuss the constitution drafted by the Convention. It will be binding upon the delegates if it is accepted by the Congress."

BENGALEE. 23rd April 1908.

The Convention.

516. The *Bengalee* has the following leader:—

"It is useless to disguise the fact that the deliberations of the Convention have created a sense of profound disappointment in Bengal. The Bengal delegates went to the Convention as the messengers of peace and conciliation. They had anxiously considered the situation and they had made up their minds that it was their duty in the interests of the country to make a determined effort to heal the breach. If ever it was necessary that we should close our ranks and adopt unity as our watchword, that time was now. The country had entered upon a serious conflict with the bureaucracy and had determined to obtain a definite concession towards self-government. At such a time internal conflict and dissensions were singularly out of place. Actuated by a genuine desire to heal up differences and to re-unite all parties which hitherto used to meet on the same common platform of the Congress, the Bengal delegates put forward the proposition for the summoning of the adjourned Congress, which was moved by Mr. A. Chowdhuri. In this matter they voiced the unanimous sense of their Province as expressed by the various District Conferences which have just closed their sittings. It is deeply to be regretted that this view was not accepted by the delegates of the other provinces. The Punjab alone joined Bengal in this effort at a reconciliation; but the other provinces being opposed to it, Mr. Chowdhuri's motion was not carried. We deeply regret the decision. We trust, however, that the path of reconciliation is not yet definitely closed. The resolution of the Convention does not preclude it. We appeal to the representatives of the different provinces, who are deeply interested in the Congress movement, to ponder over the situation and use their influence in summoning a united Congres which, being representative of all parties will challenge the respect and the confidence of the country and the Government alike,"

INDIAN MIRROR. 24th April 19 8.

The Result of the Allahabad Convention.

517. The *Indian Mirror* thus comments upon the results of the Allahabad Convention :—

"Well, the Congress has now definitely laid down its objects and its programme of work. All this, no doubt, should have been done years ago, but it should be remembered that Extremism is a new phase of Indian politics, and that it could not have been possibly foreseen

when the Congress came into existence. We are glad to find that the decision of the Allahabad Convention has been hailed with widespread satisfaction both among the Indian and the Anglo-Indian public. There cannot be the least doubt that, by openly dissociating itself from all elements of disorder and unconstitutionalism, the Congress has increased its power for doing enduring work for the economic and political progress of India."

AMRITA BAZAR PATRIKA. 24th April 1908.

The Congress and the Conventionists.

518. The *Amrita Bazar Patrika* has an article on "The Congress and the Conventionists" in which it attacks Surendra Nath Banerji and the Bengali representatives. The article says that Surendra Nath was asked by the District Conference of Comilla, Rangpur, and Sarma Valley to place a resolution before the Convention asking for the Congress to be reorganized on the basis of the last Calcutta Congress. Did Surendra Nath do this? If not, he has betrayed his trust. The writer sums up in the following words his opinion of the Convention and its dealings:—

"What we honestly feel is that if our Bengal Conventionist friends, instead of allowing themselves to be hypnotised by the followers of Sir P. Mehta, who came determined to strangle the Congress to death, had offered a bold front and told them that they could not forsake the Congress and their Bengal colleagues for the sake of the Convention, the Mehtaites would have been brought to their senses. We quite agree with our Colootola contemporary that we must have our old Congress back; but then, the Bengal Conventionists must part company with the Bombay Conventionists. Indeed, how can they associate with those who are so devoid of patriotism as to kill the National Congress simply because they cannot love Tilak?

REIS AND RAYYET. 25th April 1908.

The Allahabad Convention.

519. The *Reis* and *Rayyet* writes:—

"If the present proves to be the final blow to the Congress, then the end will be more far-reaching in its disastrous effect than has hitherto been anticipated. The country, sick as it has already grown of this unfortunate jumble, is bound to lose faith in its leaders, whether of this party or that, and creed or following will have ceased to exist, or new ones will spring into existence making the country's cause a sham. The present Economic and Industrial activity which is pointing to the stability of the national regeneration will dwindle away for want of support if political faction is permitted to divide the people. This is the matter-of-fact view to take of the situation. Opposition, none will deny, has its uses, like evil, but patriotism would be a misnomer if it satisfied itself by only remaining an ideal and failed to control the diverse rival forces affecting a country's fortune, so as to successfully avoid that fatal end which it must also foresee with a seer's eye. Mere sacrifice of the loaves and fishes or an apparent indifference to power, popularity or personal end is not enough. A true patriot, like a true poet, is born, not made."

BEHAR HERALD. 25th April 1908.

Ibid.

520. The *Behar Herald* has the following comment on the result of the Allahabad Convention:—

"The delegates from Bengal and the Punjab were for summoning the adjourned Congress, but they had to submit to the tyranny of the majority, and their proposal was lost. A creed has at last been thrust upon those who want to take part in the Moderate's Congress in future. The old Indian National Congress is no more, and all possibility of unity and conciliation is over.

It is yet to be seen, however, whether the Convention Committee, composed as it was of only a particular section of the delegates, had the power to formulate creeds and constitutions for the Congress. The Convention was not appointed by the Congress, and we do not see how it could exercise all the powers of the All-India Congress Committee. The decision of such an unconstitutional body cannot certainly be binding upon the country. It is at best the decision of the Moderate party, and the Extremists are perfectly at liberty to ignore the Convention altogether."

BENGALEE. 25th April 1908.

The decision of the Convention.

521. The *Bengalee* has an article on "The Decision of the Convention," in which it declares that the result has been a disappointment to the people of Bengal, and states that no one can look with equanimity on the prospect of Bengal withholding its support from the Indian National Conference. Every one knows that Bengal is politically more awake than, and exercises a great influence over, the rest of India. The article concludes as follows:—

"When we have got reason on our side, we need not despair of still saving the Congress. As we have already said, Mr. Khare's resolution, which was ultimately accepted by a majority of the delegates of the Convention, does not preclude Dr. Ghosh from resummoning the adjourned Congress. We intend to deal with this aspect of the question at greater length in a future issue. In the meantime, we appeal to our countrymen not to give vent to their feeling of disappointment at the decision of the Convention, in language which would make the task of reconciliation doubly more difficult. It is no use going into hysterics over what has happened. This is no time for indulging in high-flown rhetoric.

The issue before the country is definite enough and solid enough to be dealt with by common sense. All that we have got to say may be fitly couched in modest and sober prose. Neither does it bespeak a healthy mind to see a crisis at every untoward event in our political life. We know that it is a part of the profession of the prophet to indulge in angry denunciations and to see every other day the vision of the approaching end of the world. But that is one of the infirmities of the prophetic soul which we hope the ardent-spirited amongst us will rise superior to. The situation is serious enough in all conscience; let us not make it worse by frantic utterances and the indulgence in personal recriminations, as some of our contemporaries are inclined to do."

AMRITA BAZAR PATRIKA. 23rd April 1908.

Position of the Bengal Conventionists.

522. The *Amrita Bazar Patrika* has a long article entitled "Position of the Bengal Conventionists," in which it discusses the now already threadbare question,—the Convention held at Allahabad. The article commences by commenting on the exclusion of reporters from the meetings of the Convention, and says such action was taken on the initiative of Surendra Nath Banerji. The article continues by making a violent attack on the Bombay members of the Convention, and says that it is impossible for the Bengali members, men reared in a different school, to co-operate with the other members. The article then comments on what it considers the "intentions" of the Convention in the following words:—

"Above all, the Convention has been started with the avowed object of knocking on the head the four resolutions of the last Calcutta session of the Congress, which are a part and parcel of the political life of every Bengali. Even immediately after the Convention was over, Babu Surendra Nath, in a public speech at Allahabad, declared that Boycott, Swadeshism, National Education and self-help were his political creeds. But the Convention will give a wide berth to these matters. Indeed, the mission of the Convention is the revival of the old whining policy, set at rest by the four Calcutta resolutions which sought to teach the people self-reliance. Its other mission is to put down the new spirit which owes its origin to the partition of Bengal."

The Convention is finally described as only a second and inferior edition of the Congress as it existed before the last Calcutta Session: "Let Sir P. Mehta and party enjoy its sweets to their hearts' content; Bengal has nothing to do with it."

BENGALEE. 29th April 1908.

The Congress.

523. The *Bengalee* publishes an article on "the Congress" in which it asks the critics of the Convention to keep calm and not take up an irreconcilable attitude. The article says that intemperate words on the part of those dissatisfied with the Convention will prove disastrous to the cause of a united Congress, and declares that it is as unfair as it is baseless to accuse the Bengali delegates of having gone through a mock fight at Allahabad:—

"The only ground on which this accusation is based is the fact that they did not secede from the Convention when they found that the majority of the delegates would not accept their suggestions. We fail to understand what rational justification there could have been for their leaving the Convention because its votes went against them. If they did so, they would have done exactly the thing they have been trying to avoid, namely, to bring about a separation of Bengal from the other provinces. It would have been too serious a step for the Bengal delegates to take, and they could not do so on their own responsibility."

The article declares that the rejection of Mr. Chaudhuri's motion was a great mistake, but it can be remedied, and contends that the "aims and objects" do not run counter to the four resolutions adopted by every party in the Congress. The article concludes with the following opinion—

"What to our mind is wholly unsatisfactory about the decision of the Convention is that it authorises Dr. Ghose to call a Congress which may not have that support from the whole country which the old Congress had."

BANDE MATARAM. 23rd April 1908.

The Wheat and the Chaff.

524. *Bande Mataram* has a long article entitled "The Wheat and the Chaff," with reference to the recent Convention held at Allahabad. The article commences with the following statement:—

"The result of the Convention meeting at Allahabad is now certain, and it seems that after a brief struggle Sir Pherozshah has prevailed. We have done much for reunion, and have striven in vain. The personality of Sir Pherozshah Mehta and the votes of his Bombay henchmen have overborne the feeble patriotism and wavering will of the Bengal Moderates and their Panjab supporters. The Convention has thrown in its lot with Minto and Morley and sacrificed the country at the altar of the bureaucracy, and as the Bengal

leaders have not dissociated themselves from the Convention we must hold that the entire Moderate party have agreed to betray the mandate of their country and the future of their people. For a brief moment God placed the destiny of India in their hands and gave them a free choice whether they would serve Him or self,—the country or the bureaucracy. They have chosen, and chosen the worse course; they too have made the great refusal. Whatever may happen henceforth, they must be reckoned as servants of the alien bureaucrat disguised as *patriots* to deceive and mislead the people, enemies of Nationalism, foes of Indian independence who prefer the service of a foreign domination to the perils of a struggle for freedom. They have refused to serve the Mother with an undivided heart;—they have placed the alien on the throne of her future and dared to think that she will accept a left hand and inferior chair at the side of his seat of empire. Let them serve the master they have chosen and find what wages he will give them for their service. No Nationalist henceforth can consent to seek reconciliation with them or clasp the hand that has sold the country for a foreign hire; a cleavage has been made between those who will suffer for their country and those who have declared that they will have no share in those suffering,—no part or lot in the great struggle of the future. It is well. We need waste no further time in seeking a union with the men who before Surat had resolved on a disruption motived by the desire of bureaucratic favour and the fear of bureaucratic displeasure. The day of compromises is past. Frank, clear, and unmistakeable let the great issue stand for the country to decide as between the lovers of freedom and the lovers of servitude,—between the men who palter with the demand of the Mother for whole-hearted service and those who have given all to her,—between the politicians and the martyrs,—between the advocates of a contradiction and the preachers of the unadorned truth. On the one side the cry is "For India and Freedom;" on the other "For India and the Bureaucracy." Whichever appeals to its heart and its intellect the country will choose.

Of the Conventionalists let us speak no further; if any of them have it in them to repent, let them repent soon, for the hour of grace that is given them will be short and the punishment swift. Into the secrets of their hearts we cannot pry; and it may be that there are some of them whose will only half consented to the betrayal, or whose intellectual charity was too small to understand what they were doing. But man's fate is determined by his acts, which produce mechanically their inevitable result; and they must share the fortune of those with whom they have cast in their lot. Before the world is much older, they will see the fruits of their work and rejoice over them if they can. For Nationalism a new era began with the 19th of April 1908. The sharp division that it has created between the two parties will bring the strength of Nationalism, the sincerity of its followers, and the validity of its principles to the fiercest test that any cause can undergo."

The article continues in a semi-religious, semi-prophetic strain, and declares that no man can serve two masters, and God cannot be truly served by half-hearted workers; the time for easy service is over, the work before the Nationalist is of the sternest kind and men of unflinching sternness are required to carry it out:—

"The hero, the martyr, the man of iron will and iron heart, the grim fighter whose tough nerves defeat cannot tire out nor danger relax, the born leader in action, the man who cannot sleep or rest while his country if enslaved, the priest of *Kali* who can tear his heart out of his body and offer it as a bleeding sacrifice on the Mother's altar, the heart of fire and the tongue of flame whose lightest word is an inspiration to self-sacrifice or a spur to action,—for these the time is coming, the call will soon go forth."

"The heroes are here already maturing in the darkness, and no man should lightly undertake the profession of Nationalism, as the tests before him are severer than those from which the place-hunter, the title-hunter, the popularity hunter, the politician of mixed motives and crooked way, the trimmers, the light speakers and ready swearers, of the old politics have paled and recoiled so early and so easily."

The article concludes with the following words:—

"What the Mother needs is hard clear steel for her sword, hard massive granite for her fortress, wood that will not break for the handle of her bow, tough substance and true for the axle of her chariot. For the battle is near and the trumpet ready for the signal."

Inconsistent, Illogical and Incomprehensible.

525. The *Amrita Bazar Patrika* has an article entitled "Inconsistent, Illogical and Incomprehensible," in which it attacks Surendra Nath Banerji for his change of face, and declares that his conduct at Pabna and Allahabad was extremely inconsistent. The article stated that at Allahabad the Bombay party under Sir Pherozshah Mehta have done everything they could to exclude Tilak from the Congress, and it was their idea to introduce a *creed* in order to keep Tilak and his *confreres* out. The article thus comments on the action of the Bombay party:—

AMRITA BAZAR PATRIKA. 24th April 1908.

"Look now to the conduct of the Bengal Conventionists. The followers of Sir Pherozshah Mehta sought to humiliate the entire Bengali nation by offering deliberate insult to the Pabna Conference in the presence of Babu Surendra Nath Banerji and a dozen others;

and the latter, instead of indignantly resenting such an attitude on their part towards themselves and the other representatives of Bengal, by leaving the meeting in a body ultimately submitted quietly to the terms dictated to them in a superior tone! Could a more humiliating spectacle for Bengal be conceived? The pick of the Bengali nation assembled at Pabna and came to a decision. And Babus Surendra Nath and others allowed this to be trampled under foot without even as much as a protest!"

The article concludes by stating that the National Congress has been strangled and Surendra Nath Banerji dragged down with it.

BANDE MATARAM. 24th April 1908.

The Realism of Indian Nationalistic Policy.

526. The *Bande Mataram* publishes an article entitled "The Realism of Indian Nationalistic Policy." The writer commences by pointing out that Englishmen are ordinary men,—not divine beings as they used to be considered; nor fiends as they are now sometimes described. It is absurd to think that England will unselfishly loosen her control over India; such unselfishness is not to be thought of; every gain to India is a loss to Britain.

The article declares that the new Indian school of politics must depend on its own strength, and wrest whatever it requires from the hands of its present masters:—

"Diplomacy succeeds only when it is backed by force, unapplied but ready and able to be effectively applied at any moment the diplomat pleases to do so. It is true also even of all constitutional agitations. Public opinion is a potent influence in politics in democratic countries, because, when once it is thoroughly aroused and organized, it can easily upset the Government; and, as in France, may even create dreadful revolutions, if it is not satisfied and respected. It is the possibility of converting the unanimous sentiments of a nation into an active constitutional force capable of effective application through constituted organs for controlling the destinies of kings and their ministries that lend to them such great weight and influence in democratic countries. Where these organs are absent, and where consequently the unanimous voice of the people cannot apply itself constitutionally for the realization of what it wants, even there it may influence the authorities indirectly, but therefore none the less effectively, through appealing to their fears of riots and revolts. The weight and influence of public opinion, therefore, whether in democratic countries or among peoples subject to despotic political authority, are everywhere due to its capacity to strike its opponents with effect, constitutionally or otherwise. It is this power to strike, this possibility of working mischief, this presence of an active force behind it, that constitutes the value of public opinion as a weapon of political warfare everywhere. As diplomacy needs, as a condition of its success, armed strength behind it,—unapplied but capable of being effectively applied should this diplomacy fail,—so constitutional agitation, which is a form of diplomacy in countries that are subject to autocratic rule, needs, as a condition of success, the determination of the people to do and dare whatever the situation may demand for the realization of their aims and ideals."

The article concludes by contrasting the present Nationalistic policy with the old constitutional agitation, which is described as a mendicant policy which has failed, as it did not realize that all political struggles are trials of strength.

BANDE MATARAM. 25th April 1908.

Bengal for *Swaraj*.

527. *Bande Mataram* has the following:—

"The District Conferences at Kishorganj, Chandpur, Silchar and Rangpur have passed off with conspicuous success, and there can be no mistake as to the spirit of Bengal, or the course which it intends to take in the future. Conventions may rage and Pherozshahs fume; but *Swaraj* and its realization is the sole idea in Bengal. Mendicancy has no future before it, and a mendicant Moderate Congress will be unable to command the support of the Province, which is undoubtedly on the van of Indian progress. If Srijut Surendranath thinks that he can in future keep one foot in the Conventionalist boat and one in the new movement, we fear he will find himself sadly mistaken. For a while he may keep himself erect in that precarious position, but as soon as the Convention starts one way and Bengal another, his fate will be pitiable There is no doubt now who will be master in the Convention; and what Pherozshah Mehta will do with *Swadeshi*, Boycott, and National Education as soon as he is relieved of the presence of the Nationalists can easily be imagined. It is painful to see the ignominious close to which so great a career is hastening."

INDIAN MIRROR. 26th April 1908.

"What place is India entitled to occupy in British Imperialism."

528. The *Indian Mirror* has an article entitled "What place is India entitled to occupy in British Imperialism," in which it makes the following remarks anent the action of the Colonies towards Indians:—

"How long the Imperial Government will allow the present state of things to continue is more than we can say, but we have no doubt that all right-thinking Englishmen disapprove the unjust treatment accorded to British Indians in the British Colonies. If the Imperial statesmen have not stepped in between India and the Colonies, it is evidently because, as Lord Ampthill said, "they were afraid to do so." But they can no longer ignore the fact that the problem has an Imperial aspect. The question has ceased to be

one affecting merely a few thousand Indian traders. When the Indian residents in the Transvaal were sent to jail for not complying with the Asiatic Ordinance, a few months ago, the sympathy of the whole population went out to them from India. The National Congress has been ventilating the grievances of the British Indians in South Africa with as much persistency as it has shown in the matter of the separation of Judicial and Executive functions or any other Indian problem. From an economic point of view, it matters little whether South Africa remains open or closed to Indians. The question is one of honour and integrity. It requires to be settled once for all—what place is India entitled to occupy in British Imperialism?

529. The *Bande Mataram* publishes a leading article entitled "New Conditions," in which it states that a new era has arrived, and that the work done during the last three years was merely a preparation for the great struggle now close at hand. What is really required is a band of men willing to make every sacrifice for their motherland. The article dilates as follows on the great change so nigh at hand:— BANDE MATARAM. 29th April 1908.

New Conditions.

"An immense and incalculable revolution is at hand, and its instruments must be themselves immense in their aspiration,—uncalculating in their self-immolation. A sacrifice of which the mightiest *Yajna* of old can only be a feeble type and far-off shadow has to be instituted; and the victims of that sacrifice are ourselves, our lives, our property, our hopes, our ambitions,—all that is personal and not of God, all that is devoted to our own service and taken from the service of the country. The greatest must fall as victims before the God of the sacrifice is satisfied. Whoever is afraid for himself, afraid for his property, afraid for his kith and kin, afraid for his vanity, self-interest, glory, ease or liberty, had better stand aside from the sacrifice, for at any time the call may come to him to lay down all these upon the altar. If he then refuses, his fate will be worse than that of the fugitive who prefers safety to the struggle, for he will be a recusant doomed to suffer without reward and fall without glory. The times are thickening already with the shadow of a great darkness. The destruction of the Congress, begun at Surat and accomplished at Allahabad, is the prelude for the outburst of the storm that has long been brewing. Great issues were involved in that historic struggle at Surat of which none of the actors were aware. Only posterity looking back with awe on the sequel will date the commencement of the real world-shaking earthquake from that slight ruffling of the untroubled surface of the soil. The forces that sent that slight quiver of the earth to the surface are hidden as yet from the eye of contemporary politics, or only dimly guessed by a few; but within a brief period they will have declared themselves to the amazement of those who thought that they were only playing a clever tactical game with the lifeless figures of a puppet show. The grim forces that have been moving under the surface will now find the field open to them by the shattering of the keystone of the old political edifice. The efforts of the two parties to replace the Congress by new bodies of a party character are not likely to prosper, for the Moderate Convention will fade into nothingness by its inherent want of vitality, while the Congress of the Nationalists, whatever its destiny, will not be the old Congress but a new and incalculable force,—the product of a revolution and perhaps its plaything. The disappearance of the old Congress announces the end of the preparatory stage of the movement,—the beginning of a clash of forces whose first full shock will produce chaos. The fair hope of an orderly and peaceful evolution of self-government, which the first energies of the new movement had fostered, are gone for ever. Revolution, bare and grim, is preparing her battlefield,—mowing down the centres of order which were evolving a new cosmos and building up the materials of a gigantic downfall and a mighty new creation. We could have wished it otherwise but God's will be done."

DARJEELING,
2nd May 1908.

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B. S. Tour Press—53D—23—2.5.1908—W. H. S.